GEORGE E. MAYCOCK

ONE HUNDREDTH SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Held in the Tabernacle
SALT LAKE CITY, UTAH

October 4, 5, and 6, 1929

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GEORGE E. MAYCOCK

One Hundredth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundredth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5 and 6, 1929.

The entire proceedings of the Conference were broadcast by radio for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson, *, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman and Melvin J. Ballard, **.

Presiding Patriarch:†

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, and Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, Brigham H. Roberts, ‡, and Junius F. Wells.

Presidents of stakes and their counselors were well represented from the one hundred and three stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies, and elders, from all parts of the Church, were in attendance. Members of the Board of Education, and general, stake, and ward officers of the auxiliary organizations were present.

Mission Presidents as follows were in attendance: James H. Moyle, Eastern States; Noah S. Pond, Northern States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Arthur Welling, North Central States: Samuel O. Bennion, Central States; Elias S. Woodruff, Western States; Charles H. Hart, Canada; William R. Sloan, Northwestern States; Joseph W. McMurrin, California; Rey L. Pratt, Mexico; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

*Reed Smoot was absent, in Washington, D. C.
**John A. Widtsoe was absent, presiding over the European Mission.
†Hyrum G. Smith was absent because of illness.
‡A. William Lund was absent, presiding over the British Mission.

2578-1

FIRST DAY

MORNING MEETING

The opening session of the Conference commenced promptly at 10 o'clock Friday morning, October 4th, the large auditorium and galleries of the great tabernacle being well occupied with people from all parts of the Church.

President Heber J. Grant presided.

The congregation joined in singing the hymn, "Hail to the Brightness of Zion's Glad Morning."

Opening prayer was offered by Elder Thomas W. Richards, President of the Malad Stake.

The hymn, "Come, let us Anew," was sung by the congregation.

PRESIDENT HEBER J. GRANT

I rejoice in the opportunity of again meeting with the saints in general conference. I am grateful for the blessings that we as a people have enjoyed during the past six months.

As is customary we announce in our opening meeting some of the changes that have taken place during this period.

PRESENTS CHANGES

Changes in stake and mission officers since last April conference:

New stakes organized:

Moroni stake, formerly a part of North Sanpete stake, James L. Nielsen appointed president of the new stake.

Sharon stake, formerly a part of Utah stake, Arthur V. Watkins appointed president of the new stake.

Stake presidents appointed:

A. Richard Peterson has been appointed president of the Emery stake to succeed Lars P. Ovesen.

Wilford A. Beesley has been appointed president of the Salt Lake stake to succeed Nephi L. Morris.

Ralph B. Keeler has been appointed president of the Juarez stake to succeed Joseph C. Bentley.

Joseph T. Finlinson has been appointed president of the Deseret stake, to succeed Alonzo A. Hinckley.

New mission presidents:

John G. Allred has been released as president of the North Central States mission, and Arthur Welling appointed to succeed him.

Hyrum W. Valentine has been released as president of the German-Austrian mission, and Edward P. Kimball appointed to succeed him.

John P. Lillywhite has been released as president of the Netherlands mission, and Frank I. Kooyman appointed to succeed him.

Joseph L. Peterson has been released as president of the Danish mission, and Holger M. Larsen appointed to succeed him.

A new mission has been organized in Czecho-Slovakia, with Arthur Gaeth as president:

New wards organized:

Spanish Fork Fifth ward, Palmyra stake.
Diamond City ward, Lethbridge stake.

STAKE PRESIDENT DIES

Stake president who has passed away:

Since our last conference President Fred A. Caine of the Idaho Falls stake has passed away. It fell to my lot to labor for three years with Brother Caine in the Japan mission, and to be intimately acquainted with him from then until the time of his death. I wish to bear witness that it has not been my privilege to ever be associated with a more sincere, God-fearing, capable, faithful man than was Brother Fred A. Caine.

Bishop who has passed away:

Elmer H. Johnson, Alterra ward, Roosevelt stake.

At the present time we have:

Stakes	103
Wards	933
Independent branches	70

Independent branches are presided over by a president and two counselors and are practically, to all intents and purposes, wards; they are not, however, considered quite large enough to be regularly organized as such.

There are also at the present time:

Dependent branches	41
Missions	28
Branches in Missions	783

Making in round numbers nearly 2,000 organizations in the Church.

APPROPRIATIONS INCREASE

The new appropriations made to the stakes and wards for the building of meeting houses during the first nine months of last year amounted to $868,125.00, and this year, for the same period, they amount to $886,780.00.

NEW HOTEL ERECTED

As you perhaps all know, we have erected a hotel building on the corner opposite this block on the southwest, on some vacant land that has been held by the Church for many years. We feel the necessity of having

a building where many of our saints who come here, from Canada to Mexico and from the various missions, can secure accommodations at a more reasonable rate than at the splendid hotel which we erected many years ago, facing this building across the street to the east.

It is only fair to say to the people that we have not utilized any of the means in the nature of tithing that have come into the hands of the Presidency of the Church for the erection of this building. Nor only has all of the money that has been paid as tithes during the last nine months been returned to the stakes of Zion, but even more has been appropriated to them. We have disposed of property and securities that the Church was in possession of, in order to erect this building for the accommodation principally of our people. The drafts upon the Church have been far greater during the last nine months than during any similar period while I have presided over the Church.

BLESSINGS THROUGH PAYMENT OF TITHES

I regret to say that there are a great many of the people who are not paying their tithing. To me it is a marvel that any man having a testimony of the divinity of the work in which we are engaged as Latter-day Saints can sing lullabies to his conscience, figuratively speaking, and not be absolutely honest with the Lord in the payment of his tithes.

Tithing is a law of God and the payment of tithes brings peace and joy to the Latter-day Saint who does it. There is a satisfaction that comes into the heart of the man who is absolutely honest with the Lord in contributing of his means to the building up of the Church of Christ, and into the heart of every true, full tithe-payer. Each and every blessing that you and I enjoy comes from God. We are under obligations to him for the very breath of life, and he gives us everything that we have. He asks us to show our appreciation and acknowledge to him his goodness, by returning to the Church for its benefit and for the spreading of the gospel at home and abroad, one-tenth of that which we receive, all of which comes from him.

APPEALS FOR HONESTY

Again I say it is beyond my comprehension how any man who is absolutely honest in his dealings with his fellow men and would not think of such a thing as compromising his store bill if he were able to pay, would compromise his obligations to God. I can speak upon the payment of tithing because from my childhood every dollar that has come into my hands has been tithed, and I have endeavored in addition to be as liberal as any of my associates have been in contributing for the various public enterprises that have been required of us—the erection of ward houses, school houses, etc., etc.

I appeal to the Latter-day Saints to be honest with the Lord and I promise them that peace, prosperity and financial success will attend those who are honest with our Heavenly Father, because they are ful-

filling the law and an obligation, and he will bless them for doing so. And being strictly honest with the Lord is the most splendid way to teach your children faith in the Gospel of Jesus Christ. The most tender portion of the human anatomy of the male variety of the species, it has been said, is the pocket, and there is something to it. When we set our hearts upon the things of this world and fail to be strictly honest with the Lord we do not grow in the light and power and strength of the gospel as we otherwise would do.

WARD AND STAKE BUILDINGS DEDICATED

It has fallen to my lot during the past year, in April, to be present and assist in the dedication of the new Hollywood stake and Wilshire ward building. It is one of the very finest buildings that we have ever erected in any of the stakes of Zion for stake and ward purposes, and I am sure it will give us a very splendid standing in that section of the country. I rejoice in the beauty of the building and in the surroundings, as well as in the great accomplishment there.

In May, I had the pleasure of dedicating the Dimond ward chapel. The Dimond ward is in the San Francisco stake of Zion. The chapel is a very beautiful one and a great credit to the people of that ward. I was astonished that so small a ward could build such a splendid building.

VISITS WINTERS GRAVE

Also in May of this year I went to Scott's Bluff, Nebraska, with members of my family, where I attended services in connection with the placing of a marker by the Daughters of the American Revolution, at the grave of Rebecca Winters. Rebecca Winters died while crossing the plains, and some fifty years later, the Burlington railroad, in surveying on the north side of the Platte river, came to a broken wagon tire upon which was chiseled "Rebecca Winters, aged fifty years."

They very kindly made a detour so as to miss the grave, and the Burlington Railroad company has since erected a fence around the grave and has kept the ground in the enclosure in very nice condition, having put down a well for the express purpose of securing water with which to water the grass around the grave.

It has been my privilege and that of my wife and some other members of our family, to visit that spot upon three different occasions. On this last occasion the Burlington railroad carried ten carloads of people from Scottsbluff to the grave, which is a mile or two distant from that city. Rebecca Winters was the daughter of a Revolutionary soldier, and in Utah, Idaho and this intermountain country, she has nearly six hundred descendants.

NEW STAKE BUILDING

In June I dedicated the Los Angeles stake building at Huntington Park. The chapel and amusement hall are a very splendid and re-

markable structure and a very great credit to the people. I rejoice that we have it. The accommodations are very fine indeed, equal, I think, to any of our stake houses. The building is not quite so expensive as the one in Hollywood, but it is equally as commodious and a very splendid structure.

COLORADO RIVER BRIDGE

In company with President Ivins, I was present at the dedication of the bridge across the Colorado river, which will join Utah and Arizona more closely in the future than it has been possible for them to be joined in the past. Formerly it required travel of nearly a thousand miles to get around from the north rim of the Grand Canyon to the county seat, in order to pay your taxes if you wanted to do so in person, in case you owned property in what is known as the Arizona strip on the north rim of the canyon. I can only hope that Arizona will build a good road to the bridge and from the bridge to the Utah line, something that is very greatly lacking at the present time. It is about the worst piece of road from the Utah line to the bridge that it has fallen to my lot for many years to ride over.

VISITS WARDS AND MISSIONS

I have had the pleasure of attending some ward meetings and also some stake conferences during the past six months.

In June I had the privilege of dedicating a fine ward house in Jerome, Idaho. The people there have had a great struggle through many years in constructing this building. It was rather beyond the capacity of the small ward, but the people have done themselves credit, and I rejoice that the work is finally completed and the building dedicated.

In July I visited the Elwood ward in Bear River stake, and dedicated a small chapel there, which is a very creditable structure. They have placed pressed bricks around their old ward meeting house and turned it into an amusement hall, and it looks as fine as though it were an expensive building. The amusement hall and chapel are very creditable, and I congratulate the people on having them.

I had the pleasure of visiting the Elmhurst ward in the San Francisco stake. I expected to be at the dedication of their new building but was unable to do so on account of sickness in my family.

In the past six months I have attended a meeting in the San Jose branch of the California mission. We have a very good chapel at San Jose.

In September I visited Pittsburgh with President James H. Moyle of the Eastern States mission, and there dedicated a fine little chapel, which is a very suitable structure for our purposes.

COAST MEMBERS INCREASE

During the past two weeks I have had the pleasure of speaking

in the Sacramento branch of the California mission, and also in the Long Beach ward of Los Angeles stake. When I was in Sacramento only a few years ago we had only two hundred members of the Church there. Today we have over twelve hundred members in that city, and also a great increase in the number of Latter-day Saints in Long Beach.

The work of the Lord is progressing satisfactorily. I am pleased to tell you that from all of the various missions we are receiving calls for more help. The reports that we receive are favorable, and the call for additional missionaries, I believe, comes from every mission that we have. There are something over two thousand of our young men and women out in the world at the present time preaching the gospel. The work of the Lord is spreading, and we are grateful for his blessings that are attending our labors.

QUOTES FROM REVELATIONS

In thinking of what I would like to say today I was reminded of the fact that probably twice if not three times during the past six months in speaking I have quoted the eleventh section of the Doctrine and Covenants. I know of no finer section, it being a revelation to the father of our beloved President Joseph F. Smith. Not only is it a revelation to Hyrum Smith, the Patriarch, but the remarks therein, as the revelation says, are applicable to all the saints who have the right spirit and desire to spread the gospel. This revelation was given eleven months before the organization of the Church.

When the Prophet Joseph was engaged in translating the Book of Mormon there were a great many leading influential men who came to him and asked what the Lord would like them to do. He inquired of the Lord, through the Urim and Thummim, and many revelations were received, telling of the great and marvelous work that was about to come forth. and this is one of them. Many of the men desired to go forth and preach, but you will find that the Lord tells them to wait.

"KEEP COMMANDMENTS"

"A great and marvelous work is about to come forth among the children of men.

"Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

"Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

"Yea, whosoever will thrust in his sickle and reap, the same is called of God.

"Therefore, if you will ask of me you shall receive; if you will knock it shall be opened umo you.

"Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion."

I have heard a great deal of criticism in my life about our re-

peating over and over and over again the many things that the Lord has revealed to us, and appealing to the people to keep the commandments of the Lord. And yet we find that the Lord, in this revelation, repeats this declaration time and time again: "Keep my commandments."

"Seek not for riches but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

"Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation."

And every Latter-day Saint ought to have a desire in his or her heart to do all the good within his or her power for the advancement of the work of God.

"Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

"Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power, which speaketh unto thee;

"For behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

SPIRIT WILL LEAD

"And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

"Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy!

"And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

"Behold, I command you that you need not suppose that you are called to preach until you are called.

"Wait a little longer, until you shall have my word, my rock, my Church, and my gospel, that you may know of a surety my doctrine.

"And then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

"Keep my commandments: hold your peace; appeal unto my Spirit;"

PATIENCE AND STUDY NECESSARY

"Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the translation of my work; be patient until you shall accomplish it."

Remember the Prophet was engaged in the translation of the Book of Mormon at this time.

Behold, this is your work, to keep my commandments, yea with all your might, mind and strength.

"Seek not to declare my word, but seek first to obtain my word, and then

shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

"But now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto.

"Behold, thou art Hyrum, my son; seek the kingdom of God, and all things shall be added according to that which is just.

"Build upon my rock, which is my gospel;

"Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things;

"Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

"Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

"I am the same who came unto mine own and mine own received me not;

"But verily, verily, I say unto you, that as many as will receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen."

A MARVELOUS WORK AND A WONDER

This "marvelous work and a wonder" has come to pass and has spread all over the world where there has been religious liberty; and from every land and from every clime honest, faithful, God-fearing men and women have heard the sound of the true voice of the shepherd through his servants who have gone forth to proclaim the gospel. And men of great influence have been gathered into this Church. Men like John Taylor who presided over the Church, heard the gospel in a foreign land; the parents of George Q. Cannon, and many other leaders in this Church, heard the sound of this gospel and embraced it and gathered to Zion and labored with all the power and ability that they possessed for the advancement of God's kingdom. Year by year this great and wonderful work has rolled on and we are becoming known as a God-fearing people, as a people with a destiny that is sure to be fulfilled.

THANKFUL FOR TESTIMONY

I thank God for a knowledge that he lives, that Jesus is the Christ, the Savior of the world, and that Joseph Smith was his prophet. I rejoice in the knowledge that we are being blessed of Almighty God and being led by the inspiration of his Spirit in all of our labors. May God inspire all who shall speak here during this conference; may we go home carrying the message of life and salvation under the inspiration of the Spirit of the living God that is poured out upon this occasion during this conference, is my humble prayer, and I ask it in the name of Jesus Christ our Redeemer, Amen.

ELDER DAVID O. McKAY

"It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus."

THE JOY OF FRIENDSHIP

I came to this conference at about ten minutes to the opening hour, and had the privilege of greeting many friends, among whom were at least a half dozen of life-long standing, and others whom I have met in the mission field. My soul was made happy as I shook hands with these dear friends. I esteem it a great privilege to renew the warmth of that friendship. Among these missionary friends is one who, in one sentence, seemed to link this opening session of conference with those held in pioneer days. Commenting on the fact that he left his home in Cache valley only two hours before he was sitting in this tabernacle, he said, "I have taken four days to travel that distance to come to conference with an ox team." Just that remark awakened renewed appreciation in my heart for the work of our pioneers; and it made me appreciate, too, the privilege of living in this most wonderful time in the world's history when we have the enjoyment and blessing of so many marvelous inventions and discoveries, particularly the radio by means of which the British Premier this morning greeted the people of the United States, and everybody who tuned in heard his voice instantly. How easily the gospel may yet be preached to every people!

Well, it is good to meet friends. This conference affords us an opportunity to do so; and our souls are made happy as we shake each other's hands in confidence and brotherhood. In contrast, my soul is chilled and my faculties inhibited if I meet one who I think is magnifying my weaknesses and who seems almost to rejoice in them—who turns his head rather than to shake hands. Such a man makes life chilly.

MEETING GOD

In the house of God, however, we have the opportunity not only of meeting friends and of rejoicing in the strength and encouragement that comes from that meeting, but also of meeting God our Father through his Holy Spirit. We rejoice in his presence. He is here today, and he has inspired President Grant. You felt President Grant's spirit in his opening remarks, you felt his faith, his confidence in his brethren and in this work of God; and if we had nothing else but these blessings to which I have referred we could go away with our souls well fed.

IN THE BROTHERHOOD OF CHRIST

I wonder if the Lord did not have some such thought as this in mind when he said, "It is expedient that the Church meet together

often." We meet in the house of God not as mere acquaintances suspicious of one another, but as brethren in the brotherhood of Christ. We meet in the presence of him who has said, "Love one another." I look forward to the time when the membership of our quorums will approach their quorum meetings in anticipation of that brotherhood and experience that fraternal feeling which strengthens the soul and which inspires all to render greater service to their fellowmen.

SACRAMENT MEETINGS

I believe in meetings. I desire to say this morning that I feel impressed to emphasize what the Lord has designated as the most important meeting in the Church, and that is the sacrament meeting. In this very text which I have read, given to Joseph Smith by revelation, the Lord refers to that special meeting. "It is expedient that the church meet together often." Not for these general purposes to which I have made brief reference, but for the specific purpose of partaking of the sacrament. He has designated a particular prayer to be offered on that occasion. He has prescribed for us only a few set prayers, one of which is the blessing on the bread and water.

THE LORD'S SUPPER

Let us first consider the importance of this sacrament. It is not the only sacrament in the Church. It is particularly designated "The Lord's Supper." But if you will recall the occasion on which that was given or instituted you will agree with me that the Lord himself, the Savior, attached great importance to it. He had met with his twelve disciples in the upper room in Jerusalem on that memorable night of the betrayal. He had pointed out the traitor. He had partaken of the passover with them in accordance with the Jewish practice, and then he took bread and brake it and said, "Take, eat; this is my body, which is broken for you." He took the cup and blessed it, and said, "Drink ye all of it in remembrance of the blood which is shed for you, and this do in remembrance of me till I come; till we eat and drink in the kingdom of the Father." That was given just a few hours before his crucifixion. That alone establishes its importance, but if we put the proper interpretation upon the phrase in Corinthians, 11th chapter, which Paul used when he was teaching this principle to the Corinthians, we learn further that the Lord himself revealed the significance of the sacrament to Paul, and Paul gave specific instructions to the Church at Corinth, in regard to the partaking of these important and sacred emblems. Again in this dispensation the Lord revealed specifically how this part of the worship should be conducted. All God's ordinances and ceremonies are sacred but it seems to me that there is more importance attached to this than perhaps to any other sacrament or ceremony in the Church of Christ. So much for its importance.

THE SIGNIFICANCE OF THE SACRAMENT

Now, what does it signify? You will find first that the sacrament

is a memorial of Christ's life and death. When we think of his life we think of sacrifice. Not a moment of his existence on earth did Christ think more of himself than he did of his brethren and the people whom he came to save, always losing himself for the good of others, and finally giving his life for the redemption of mankind. When we partake of the sacrament in his presence we remember him, his life of sacrifice, and service; and we are inspired by that thought and memory. There is nothing won in this life without sacrifice. I am thrilled when I study carefully any principle of the gospel of Jesus Christ, and find that it is part of the whole, or rather that it comprehends the whole. Truly, truth is the sum of existence. So we can associate this sacrament, with all truth, all life. It is all-comprehensive. No thing worth while is obtained in this life without sacrificing, without putting forth effort. The evil one thrusts things upon us but God asks us to reach out and get that which he offers. "Teach self-denial," says Walter Scott, "and make it pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

THE BOND OF BROTHERHOOD

A second significance or a second principle associated with the administering of the sacrament is the bond of brotherhood to which I have made mention. In the early establishment of the Church of Christ the brethren met, we are told, often at day-break, to partake of this sacrament as in the bond of brotherhood, of oneness. They met, as it were, under oath, comparatively as the Roman soldiers were bound in unit. In the Church at Corinth, when Paul wrote to them regarding their abuse of this holy sacrament, they held, previous to the administering of the sacrament, a love feast in which the rich and the poor met. They brought their food with them,—the rich plenty, of which the poor partook. That was at the beginning, carrying out the passover and the sacrament which followed. But when Paul wrote to them he found that those who had plenty were eating by themselves and those who were poor had nothing. This practice he condemned, saying that it was not part of the sacrament. He told them to satisfy their appetites and partake of the sacrament in remembrance of the body and blood of the Christ.

However, the element of brotherhood has been associated with it always. I remember when I was a boy that there was emphasized even more than we hear emphasized now the necessity of no one's partaking of the sacrament who had ill feelings toward another, and I have heard more than one man say: "I am sorry that I hurt brother so-and-so's feelings, and I ask his forgiveness." He felt it necessary to do that before he was worthy to partake of the sacrament of the Lord's Supper.

We meet in the brotherhood of Christ, all on the same level, each expressing confidence in the other and all in one another. Oh, the strength of brotherhood! Sin divides us. Righteousness unites.

COMMUNION WITH CHRIST

The partaking of the sacrament indicates also how communion with Christ may be secured. It cannot be obtained by Sunday righteousness and week-day indulgence. It implies that we will remember Christ always. "If we show the Lord's death at communion we must show the Lord's life in the world."

DIVINE GUIDANCE

And the fourth great significance is the promise that it is a means of receiving divine guidance. "If a friend is one who summons us to our best, then is not Jesus Christ our best friend? and should we not think of the communion as one of the chief appeals to us to be our best? The Lord's Supper looks not back to our past with a critical eye, but to our future with a helpful one."

THE SACRAMENT PRAYER

May I call attention to the great obligation which every member of the Church assumes when he first partakes of the sacrament on the Lord's day. Think of the prayer revealed in this dispensation: "Oh, God the Eternal Father." What an invocation! An acknowledgment of God as our Creator; the giver of all good; the bestower of all blessings; in whom is all power and all glory; and yet, our *Father,* and we his children. The Fatherhood of God and the brotherhood of man! "We ask thee in the name of thy beloved son Jesus Christ," who is interceding for us, through whom all blessings are obtained,—"to bless and sanctify this bread to the souls of all those who partake of it."

Bless the bread! It is only bread. There may be a mystery about the sacrament, but that mystery does not consist in the changing of that bread to the actual body of the Christ. As President Brigham Young has said, the thought is a repulsive one. But it is a symbol, and we ask God to bless it to the souls of all those who partake of it, who *witness* — oh, there is the point. Recall in this regard President Grant's appeal this morning to be honest with the Lord in all your dealings. What a fundamental virtue is honesty! the foundation of all character. It is said to be the mother of a whole family of true virtues. Well, that principle is associated with this great sacrament. We witness, that is, solemnly covenant in the presence of one another, in that great assembly, and "unto thee, O God the Eternal Father"—What?

A GENTLEMAN'S WORD OF HONOR

Before we specify, think of what it means to make a promise. Your word is more sacred than your bond. I like to think of that English gentleman who, finding himself distressed financially, borrowed from a friend, to whom he gave his written note; but before the gentleman received his competence, he was again in financial distress and

borrowed from another friend, to whom he gave only his promise. Both these lenders knew when the gentleman received his money and both called for the return of their money. The first, who held the gentleman's note, was surprised to hear the gentleman say, "I will pay the second first." The first one protested saying, "I loaned you that money first, your lordship."

"Yes, that is true, replied the English gentleman, but you hold my note. This friend has only my word of honor. I will redeem my promise first."

The first gentleman taking the note from his pocket, tore it into pieces, threw it into the waste-basket, and said, "There, your lordship, I have only your promise."

"Since you place it upon that basis you shall have your money first."

A mere incident emphasizing the importance that a gentleman places upon his word of honor.

OUR OBLIGATION

My brethren and sisters, do we always stop to think, on that sacred Sabbath day when we meet together to partake of the sacrament, that we witness, promise, obligate ourselves, in the presence of one another, and in the presence of God, that we will do certain things? Note them. I have time merely to mention them.

The first: That we are willing to take upon ourselves the name of the Son. In so doing we choose him as our leader and our ideal; and he is the one perfect character in all the world. It is a glorious thing to be a member of the Church of Christ and to be called a Christian in the true sense of the term; and we promise that we should like to be that, that we are willing to do it.

Secondly, that we will always remember him. Not just on Sunday, but on Monday, in our daily acts, in our self-control. When our brother hurts us we are going to try to master our feelings and not retaliate in the same spirit of anger. When a brother treats us with contempt we are going to try to return kindness. That's the spirit of the Christ and that's what we have promised,—that we will do our best to achieve these high standards of Christianity, true Christian principles.

The third: We promise to "keep the commandments which he has given." Tithing, fast offerings, the Word of Wisdom, kindness, forgiveness, love. The obligation of a member of the Church of Christ is great, but it is as glorious as it is great, because obedience to these principles gives life, eternal life. On the other hand, the man who seeks to live by violating the principles is deceived by the adversary and goes the way to death.

ADDING SIN TO SIN

To partake of the sacrament unworthily is to take a step toward

spiritual death. No man can be dishonest within himself without deadening the susceptibility of his spirit. Sin can stun the conscience as a blow on the head can stun the physical senses. He who promises one thing and deliberately fails to keep his word, adds sin to sin. On natural principles such a man "eats and drinks condemnation to his soul."

We die in this world before our hearts stop beating, as we live and partake of eternal life before we pass into the other world; for this is part of life eternal, and true life consists in obedience to the principles of the gospel. We promise every Sabbath day to keep those principles.

THE BLESSING

And what is the blessing? "That they may always have his Spirit to be with them." What a divine guidance! And I testify to you that divine inspiration is a reality. Men and women who obey the principles of life and salvation, sincerely repent of their sins, and as sincerely strive to live in accordance with the principles of the gospel, are guided and inspired by the Holy Ghost, and are shown things to come. I testify that that guidance is with this Church and has been since the Prophet Joseph Smith established it. I bear you witness too, that this Church is the power of God unto salvation, the gospel of Jesus Christ.

SUMMING UP

To sum up then, the operation of the law of cause and effect is as constant in the spiritual realm as it is in the material world. You obey the principle and you receive the blessing, and the keeping of each promise made in relation to the sacrament brings the results and the blessings as sure as the sun brings light. Order, reverence, attention to divine promises,—the promise to enter into the fold of Christ, to cherish virtues mentioned in the gospel of Christ, to keep them ever in mind, to love the Lord whole-heartedly, and to labor, even at the sacrifice of self, for the brotherhood of man—these and all kindred virtues are associated with the partaking of the Lord's supper. It is good to meet together and especially to renew our covenants with God in that holy eucharist. "Help us O, God, to realize the great atoning sacrifice, the gift of thy beloved Son, the Prince of peace, the Holy One."

GRATITUDE FOR MEMBERSHIP IN THE CHURCH

My heart is full of rejoicing this morning for my membership in the Church, for the privilege I have of meeting you my fellow workers in the Church of Christ. I prize the privilege of associating with the First Presidency of this Church and the Twelve Apostles, the First Council of Seventy and the Presiding Bishopric and the Stake Presidencies. Oh, it is a glorious thing to be one in the brotherhood of Christ! God strengthen us that we may go out and make the sacrament each Sunday that we partake of it what God intends it to be, —the means of strengthening the saints, of eradicating ill will, hard

feelings and back-biting, of establishing unity, love and strength, and keeping the commandments of God, I pray, in the name of Jesus Christ, Amen.

ELDER JOSEPH W. McMURRIN

of the First Council of Seventy, and President of the California Mission

I esteem this a very great privilege, my brethren and sisters, and at the same time, at this moment, it is a very great surprise. I am thankful, however, that I feel in my soul that I am in harmony with the counsels that have already been imparted in this conference and that I believe most sincerely in the doctrines that have been presented for our consideration.

I come up, my brethren and sisters, from the mission field in California, where I have had the privilege of laboring for some time in seeking to spread the truth as it has been revealed in the dispensation in which we live. I am happy to be associated with the young men and women who have been assigned to that field of labor. Generally speaking, the missionaries are all young men, or young women. Occasionally, through the system that has been introduced during recent years, a few men of experience and one or two women of experience have come into the California Mission, as short term missionaries. We have rejoiced very greatly in the companionship of these men and women who have had development and experience for a goodly period of time in the work of the Lord.

You have just learned from the remarks made by President Heber J. Grant that California has been blessed with his presence and with his ministry, both in the stakes that have been established in that great state, and in the branches that belong to the California Mission. The people are always glad in their hearts when they have the privilege of meeting with the President of the Church, and of listening to his testimony which has always been so strong and sure that the work which is under his direction as the President of the Church has been revealed and established by the Lord our God.

We have been blessed just recently, for about five months, with the presence of Doctor James E. Talmage, who has been giving some very remarkable and inspiring discourses over the radio in Los Angeles; and many people, we have discovered, who are not of our faith, have been giving attention to those discourses. We have not only rejoiced in his ministry, as he has delivered the word of the Lord and the doctrines of the gospel over the radio, but we have rejoiced also in his companionship in the wards, and in the branches, that he has visited quite thoroughly throughout the state of California. We feel that we have been very greatly blessed by his presence, by his counsel, and by the doctrines that he has presented for the consideration of the people, both members and non-members of the Church.

We have been blessed also with the ministry of Brother George

Albert Smith, of the Council of the Apostles, who was appointed in the early part of the year to visit the California Mission. He gave counsel that was very greatly to the advantage of the people who make up the membership of the Church in the mission.

I am glad, my brethren and sisters, that our faith in the work of God remains unshaken, and we feel from our experiences that we receive constantly renewed evidences confirming the truth as it has been revealed. I was impressed with the wonderful character of the work established in this dispensation, in reading in the editorial column of the Los Angeles Examiner of Sunday, September 29th,

> "The great majority of preachers no longer teach that the earth as we know it, was created merely by the expression of Divine Will in a period of six days. Practically all religious teachers now interpret the six days to mean six PERIODS OF TIME, six 'geological ages' reaching over periods inconceivable to our mind."

When I read this, my brethren and sisters, I could not but feel how wonderful are the inspired teachings of the Prophet Joseph Smith, who in no way professed to have scientific information, but who always taught that he delivered the word of the Lord as that word was given to him. It surely is wonderful that he should have declared almost at the very opening of this dispensation, that which is now beginning to dawn upon the minds of men in relation to the creation of the world. The Prophet taught this doctrine very clearly, as you can read in the Pearl of Great Price. I do not know just how long ago the Book of Abraham was translated. I have in my possession a copy of that work that I believe was published in Liverpool in 1851, so it has been in print for a long period of time. Surely the lad Joseph Smith, the farmer's youth, the man without scholastic attainment, could not have conceived of the great truth to which I have referred, and taught it so correctly, had it not been impressed upon him by the inspiration and revelation of the Lord our God.

I am happy to say, my brethren and sisters, that we are endeavoring to the best of our ability to declare the glad tidings of great joy that have been revealed for the salvation of the human family. We believe most devoutly in the mission of the Redeemer of the world; that he is the very Son of God; that he in his time, chose mortal men and conferred upon them the authority of priesthood, the power to minister in his own great name and in the name of the Eternal Father. He sent those men forth to preach the gospel, gave them commandment to go into all the world and preach the gospel to every creature, and made the promise that every soul who would hearken, who would accept of the message, should find salvation in the presence of God; and of course, those who would not accept would take the consequences of condemnation. We believe, and we teach to our fellow men, that in this last dispensation, in fulfillment of the promises that have been made by the mouths of holy prophets, that same Eternal Father, that same Redeemer of the world, have sent holy messengers to confer upon mortal men the authority of priesthood; and by that authority, it having been

given to us by new revelation in the dispensation of the fulness of times, we go out among the people, not because of the commission given to the apostles in the meridian of time, but because the Lord God of heaven has said to men in this dispensation, "Go ye into all the world and preach the gospel to every creature." I am very happy to say the missionaries so teach, although it may be at times in halting words, and in fear and trembling. Men and women are delivering this message and are bearing witness that through the power of God, through the inspiration of the Spirit of the Lord, they know whereof they speak. I thank the Lord that I have the confidence in my own soul that I am not preaching the doctrine of men. I am not laboring for the glory of man nor for the plaudits of men. I am laboring in the fear of God, because upon me that divine authority has been conferred, and I am under obligation to cry repentance, to the best of my power, among the children of men and to help lead men, if possible, from the darkness that is in the world, to the truth that has been revealed. In doing that, with my companions, I have partaken of that joy with them that passeth understanding, and we do know that we are trying to bring to mankind a glorious message that is for their benefit and salvation.

May God help us all to love the truth, believe in it and maintain it in our conduct here and in our speech before the people for ever and ever, I humbly pray in the name of Jesus Christ, Amen.

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I sincerely trust, my brethren and sisters, that I may have the benefit of your faith and prayers and that the Spirit of the Lord may actuate me while I shall speak to you for a few moments this morning. Sometimes we are so taken by surprise that our breath nearly leaves us; but I have an implicit and abiding faith in the Lord that if we put our trust in him and labor to the best of our ability he will prepare the way for us whereby we may accomplish the things that he commands us to do.

I take it, my brethren and sisters, that, as people having the gospel of Jesus Christ and a testimony of it, the Lord calls upon us to bear that testimony and make known his word to the world, and to bear testimony one to another of the inspiration of the Lord and the knowledge that has come to us concerning this great gospel plan that is instituted in the world for the salvation of men.

During the past six months my mind has been centered very much upon the Book of Mormon. It has fallen to my lot to publish an edition of that book in the Spanish language. Our work is now completed, so far as the printing of the book is concerned. I think the last form was printed yesterday, and we have now only the binding to attend to. We shall soon have in circulation the third edition of the Book of Mormon in the Spanish language. My hope and desire is that this

edition may soon be exhausted and that the circulation of that book among the Spanish-speaking people may increase, for in the Spanish language are to be reached the descendants, many millions of them, of those people who wrote the book. It seems to me that in the work that I have been engaged in—getting out this particular edition of the book—there has come a vision of a very wide distribution of that book among the seed of Father Lehi, who dwell in the land south of us. Many thousands of copies have been distributed in the past, and a very great many people have been made to know of the truthfulness of that record.

In this connection my mind reverts to the promise of the great Prophet Moroni concerning the obtaining of a testimony of the divinity of that book, and I should like to read that to you this morning. You will find it recorded in the tenth chapter of the book called Moroni:

"And now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites, and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.

"And I seal up these records, after I have spoken a few words by way of exhortation unto you.

"Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your heart.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things."

I have always believed in the Book of Mormon, my brethren and sisters. Before I ever read the Book of Mormon, I believed that it was a divine record. It was taught to me by my parents, and it was taught to me in the Sunday School and in the Primary classes that I attended as a little boy. I have read this book many, many times. It seems to me that I have considered it from most every angle; and,—I say it with a great deal of thankfulness,—I have been placed in a position in my missionary labors to challenge the book from an archaeological standpoint, and have been able to see firsthand the remains of former civilizations that have dwelt upon this continent. I have stood in the shadows of the mighty ruins of the past, that are stupendous in their magnitude and in their grandeur. I have visualized the people that built those great buildings, and it has seemed to me, beyond any question of a doubt, that they could justly be associated with the Book of Mormon people. From that angle has come to me a great bolstering faith and knowledge that the Book of Mormon is true. I have thought that I had read it with a prayerful heart in years that have passed, and felt sure that I had received the inspiration of the Spirit of the Lord that this book is a divine record. But I wish to bear you my testimony that during the last few months, since May,

especially, when I have been so particularly engaged in bringing out this work, I have prayed to the Lord anew that he would evidence to me, even more strongly than ever before, if such were possible, the divinity of this work; and I stand before you, my brethren and sisters, and testify, after having read the book five consecutive times since May, that I know beyond all doubt that the Book of Mormon is what it purports to be. It is the divine record of a forgotten people, brought forth through the instrumentality of Joseph Smith. The Holy Ghost has witnessed this unto me and I wish that I could make you sense the spirit in which I feel it. It is consuming in its nature. It makes me tremble to contemplate what this knowledge means to me.

My brethren and sisters, the Book of Mormon is one of the greatest works in all the world. With the witness that I speak of there has come to me other knowledge, without which the testimony of the divinity of the Book of Mormon would not be of much value; but, the Book of Mormon being true, the truthfulness of it having been borne in upon my soul, I know through that as one medium—and I know, it through other mediums—that God lives as an entity, a tangible being, in whose form I am fashioned and in whose likeness I am made. I know, beyond all peradventure of a doubt, that he is in very deed my Father, that I can call upon him as such, and that when I come before him in prayer, in sympathy, he will hear; and if my prayers are for righteous things he will grant unto me those things for which I ask. Through this book, knowing that it is true, I also have this witness, and to me it is valid, that Jesus is the Son of God; that he is the Redeemer of the world; that he was born of woman and lived in the world among men and ministered unto them and established the gospel; that he was nailed upon a cross and suffered for the sins of all men, redeemed them from the grave, broke the bonds of death, and instituted the resurrection, becoming the first fruits of it; and he lives, for this book testifies that he lives.

I know, by this same process of reasoning, that if the book is true, he, through whose instrumentality it was brought forth, is and was a prophet of God. So I have no hesitancy in testifying that Joseph Smith, the man whom the Lord chose to bring forth this book, and to open up this greatest of all gospel dispensations, was his prophet and that he spoke as a chosen instrument in the hands of God. If he was a prophet of God, the revelations that through him have come and which are recorded in the Doctrine and Covenants, are likewise the word of God. If he were instrumental in the hands of God in translating this great work, which is true, he was likewise instrumental in the hands of God in bringing forth the Pearl of Great Price and the precious gems of religious thought, knowledge and history, that we have in that wonderful book which constitutes, with the Bible, the Book of Mormon and the Doctrine and Covenants, the standard Church works to which we refer in points of doctrine and in points of history pertaining to the Lord's great work in the world.

I know that these things are true, my brethren and sisters. I

rejoice in them, and I have an abiding faith and a strong testimony, that is as strong as my knowledge that I live and speak to you today, that not only was Joseph Smith a prophet of the Lord, but that each one who has succeeded him in the presidency of this Church is likewise and has been, a prophet of the Lord.

I bear you my witness, my brethren and sisters, that I know that the gospel is upon the earth and that God's Church exists, fully organized and fully authorized. There has been a restoration of the holy priesthood. There has been a restoration of the keys of the kingdom of God upon the earth, and those keys are here in our midst. I want to leave you my testimony, my brethren and sisters, that I know that the Church today is guided by the spirit of inspiration and by the spirit of revelation and by the spirit of prophecy just as much as it ever has been guided in any age or at any time, including all former gospel dispensations, even in this greatest of all gospel dispensations, opened by the Lord through the Prophet Joseph Smith. I bear you my witness that it stands us all in hand to give heed to the teachings, admonitions, and advice of the servants of the Lord by him authorized and by him acknowledged to minister in the Church and keep it in order. I raise my voice in warning against those who presume, because of any motive, be it whatever it may, to better the conditions in this Church other than through sustaining the authority that the Lord has given, through whom will come the revelations to guide and to direct this Church.

I pray for the blessings of the Lord to be upon this people. I pray for the blessings of the Lord to be upon the missionaries who are in the world, laboring so valiantly. Those young men and those young women are fine characters. They are laboring zealously for the spread of truth. They need your assistance, and the world needs their teachings, for they are teaching the gospel that has been restored. Not only does the world need the teachings and the ministry of those who are out there, but, my brethren and sisters, if you could only see what we see, who are out on the firing line, you would know that we do not repeat it as a mere form when we say that there is a crying need for thousands more to be in the ministry of the Lord, to take care of the ministry in the world. I have cried that from my standpoint in the Mexican Mission for years, and we have had the support that I believe could be rightly given us; but recently for the past two months while in Independence, I have had occasion to visit with President Bennion in some of the nearby branches of his mission, and have held conference with him nearly every Sunday that I have been down there. It has not interfered with my week-day work, and I have been pleased to visit with him in the great mission over which he presides. In many of these trips we would start out late Saturday evening through the country by automobile, or by train. I have made inquiry of President Bennion, "What about missionaries through all of these towns, through all of these villages, through all this country-side?" And he has remarked, "Brother Pratt, we haven't them here. We haven't the

men to take care of the work that there is for us to do." I have talked with a great many people who would be anxious to have missionaries come into their midst. The harvest, my brethren and sisters, truly is great. The work is great. The necessity for sincerity, calling for honest effort, is apparent everywhere in the Lord's work. May we acquit ourselves as men and as women having this great knowledge, and bear off our responsibilities; for, as I frequently say to the missionaries in our mission, "Brethren and sisters, the responsibility of teaching the gospel in this mission is upon you right now. It is no use for you to criticize what is in the past, nor will it do any good for you to be particularly worried about what shall follow after you leave; but the responsibility of preaching the gospel, right now and here, is upon the little group that is gathered together in this mission." So likewise the responsibility of this work today, my brethren and sisters, rests upon the membership of the Church today, and the Lord will hold us accountable for our stewardship, for our participation, and for our faithfulness in his work.

May he continue to add his blessings to us, I humbly pray in the name of Jesus Christ, Amen.

ELDER GEORGE ALBERT SMITH

I have rejoiced beyond my power to express, at what I have heard and what I have felt this morning. As the good brother who was hard of hearing remarked, upon one occasion, when somebody asked him why he went to church when he couldn't hear a word, "It isn't what you hear, it is what you feel that makes you better." I have enjoyed the influences that are present. My memory has gone back to the time when this building was first erected and as a child I helped to decorate the roof with festoons of paper flowers,—at least I helped make the flowers. I have seen the improvement in its lighting go on from then until now. I remember the old gas jets around the gallery that were used to illuminate this building. I think we have now arrived at perfection of lighting for the comfort of all who assemble, and I congratulate those who have installed the fine system that makes this room as delightful as it is possible for it to be, as far as light is concerned.

GRATITUDE FOR BLESSINGS OF THE GOSPEL

The testimonies that have been borne this morning have rejoiced my soul. I am thankful that I belong to a church that numbers among its members men and women who know that God lives, that Jesus is the Christ, that in this latter-day he has spoken again from the heavens, that the authority of his holy priesthood has been conferred upon men, and that we who are members of this Church have taken the preparatory step toward a home in his celestial kingdom. I am thankful for this knowledge, and when I listened this morning to the report of our beloved President, telling of the progress and development of the Church in a material way, I was greatly pleased.

Some of our associates have recently been called home. The Lord has said to them, "It is enough, you have finished your work on earth." Those who have been called to succeed them are in the service of the Lord in different stations. The appeals of the mission presidents remind us of the fact that disseminating the truth is not the responsibility of someone else, but it is your responsibility and mine to see that the gospel of Jesus Christ in its purity is taught to the children of men. Doesn't it make you feel grateful? Isn't there a sense of appreciation welling up in your souls when you realize that we are numbered among the comparatively few of all God's children who believe in him and know that he is?

A PURE ATMOSPHERE

I have been sitting here this morning wishing that my relatives who are not here might be under the sound of the voices of the brethren who have spoken, that they, too, might partake of this influence that comes from our Heavenly Father. I have wished that conditions were such that all Israel might, not only at annual and semi-annual conferences and stake conferences, but at all times live in such an atmosphere that it would not be possible for them to do wrong.

I remember a number of years ago a good man who was at that time chairman of the board of control of the Universalist Church of America. He came here to visit our city and attended two of our Sunday schools. In one of the kindergarten classes he became much interested. Eventually, when the school was about to close, the superintendent said, "Wouldn't you like to say a few words to the school?" He had informed me in the other Sunday school, for he visited two, that he didn't feel to say anything; but when in the second school the superintendent asked him to speak, he said, "I would like to say a few words." He said, "If I could only live in the atmosphere that I found in that little kindergarten class in this Sabbath school this morning, I couldn't help but be a good man." I have thought of that a good many times. We choose carefully the atmosphere that we breathe, that we may live in health. But sometimes, in our carelessness, we place ourselves in subjection to immoral influences that destroy our resistance of evil, and we are led to do things that we ought not to do and would not do if under the influence of the Lord. If we would only be humble, if we would only be prayerful, if we would only live in such a way that each hour of our lives we could truthfully say, "Father in heaven, I am willing and anxious to do what thou wouldst have me do," our lives every day would be enriched as we go through this earth experience.

OUR LIVES ENRICHED BY SERVICE

Twenty-six years I have been privileged, and honored, to occupy this stand as one of the General Authorities of the Church; yet it seems but a short time to me since I was ordained an apostle and

became a member of the Quorum of the Twelve. During that time, all but three of those who were among the General Authorities of the Church have passed to the other side, and I realize that only a few years more and my summons will come. It may be only a few days. That's not important. The important thing to all of us is, that when the summons comes, when the Lord calls, we can say, like one of old, "Lord here am I, and I am ready."

Our ministry is one of love. Our service is one which enriches our lives. The opportunity of those who preside in the stakes and wards of Zion or elsewhere, is one beyond all price, and if we are living as God intends that we should live, if we are ministering as he desires that we should minister, every day of our lives is enriched by the influence of his Spirit, our love of our fellowmen increases and our souls are enlarged until we feel that we could take into our arms all of God's children, with a desire to bless them and bring them to an understanding of the truth.

EACH SHOULD DO HIS PART

When I think of the burdens that are carried by the President of this Church and his counselors, and realize the responsibilities that are placed upon their shoulders, with all my heart I desire to help them, that I may not be an incumbrance, but that in the position to which I have been called, with you, my brethren and my sisters, we may each take our place and carry our portion of the load and magnify our calling to the honor and glory of God.

THANKFUL FOR LOVE OF ASSOCIATES AND FRIENDS

I have associated with a large number of men who have presided in the Church as Presidents and Counselors, as members of the Quorum of the Twelve, the First Council of Seventy, the Presiding Bishopric and Patriarchs. I have associated with many presidents of stakes and bishops of wards. I have associated with many who have presided over mission fields and auxiliary organizations. I want to say that all these men and women of prominence, without exception as far as I can recall now, have been an inspiration to me to serve God and to be a better man. I thank my family that they have made it possible for me to do the things that have been assigned to me—my good wife who has carried the burden at home; my children who have never once discouraged me from doing the work that has been assigned to me, but have encouraged me and blessed me, not only by permitting me to do my part but by striving to do their part as they have had it called to their attention by those who preside over them. I am grateful to the men with whom I associate, my brethren, for their love and kindness and gentleness to me; for of the twenty-six years I have referred to several of those years have been years of illness, of inability to do the things that were in my heart to do, but not one word of reproach or of unkindness has come from one of these, my

brethren. From all Israel, from every corner where I have gone I have felt that there has been a desire that I might live, that I might magnify my calling, that I might be worthy of the high position to which I have been called. The members of my quorum have performed my work, apparently gladly and willingly, when I was unable to perform it; and now in the Mutual Improvement organization, my counselors and the board members have stood by me and have carried the burden, and in their anxiety have taken the load that ordinarily falls to the presiding officer. The result has been that wherever I go I feel love and kindness. In the homes of the Latter-day Saints, in all parts of the Church where I have been permitted to go, the spirit of prayer and thanksgiving has been present. My life has been illumined by the power of God and I have seen the beauties of the gospel of Jesus Christ as they have been made manifest in the lives of these wonderful men and women.

THE LORD'S WORK

Brethren and sisters, this is the Lord's work. Men could not have carried it forward successfully as it has been done by the simple means employed by us. Ordinary man could not have brought into your souls the knowledge that you possess. Neither can we as men inspire those in the world with the assurance that God lives and that this is his Church, but if we will do our part, our Heavenly Father will bless our effort. If we will sustain those who are called to lead us, if we will pray for and uphold those who preside in the various stakes and wards of this Church, nothing can stop our progress. The Lord will make it possible for his children to understand, if they are worthy to understand, and our blessings will be in proportion to the efforts we put forth to bring them to a knowledge of the truth.

This day, with all my heart, I thank him for life, for being, for membership in this Church. I thank him for the Word of Wisdom. I thank him for the Ten Commandments. I thank him for all the ordinances of the House of the Lord that I have received, each one of which has been intended not for me alone but I have been permitted to receive a portion of that which has been intended for all his children, wherever they may be, if they are willing to receive what he offers to them, without money and without price.

Brethren and sisters, let us go to our homes rejoicing when this wonderful conference is finished. No doubt when it is concluded we will say, "It is the best one that we have ever had." Why? Because while we are basking in the sunshine of the Spirit of God we forget our sorrows and our distresses. While our lives are illumined by his power, our souls are enriched, and we know that we are blessed of the Lord. The gospel teaches us that if we take advantage of our opportunities, all the time we may enjoy those blessings, and all the time the love that we now have in our hearts for our fellowmen will abide with us.

This is God's work. I know it, as well as I know that I live, and I bear witness of it, in the name of Jesus Christ, Amen.

The congregation sang the hymn, "Zion Stands with Hills Surrounded."

Elder Joseph F. Merrill, Commissioner of Education for the Church, pronounced the benediction, after which the Conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

Conference was continued in the Tabernacle at 2 o'clock p. m.

President Grant, who presided, announced that the congregation would sing, as the opening hymn, "Come, Come Ye Saints."

After the singing, Elder Harry Edward Sutton, President of the Oquirrh Stake, offered the invocation.

The hymn, "Though Deepening Trials," was sung by the congregation.

PRESIDENT HEBER J. GRANT

Amplifying sets have been arranged to accommodate the deaf. Those not having ear phones may secure them for each session, upon application to the Bureau of Information. Those desiring further information regarding them may secure it from the Bureau of Information. Seats will be reserved in the rear of the building for the deaf.

ELDER ORSON F. WHITNEY

I am happy to be at home once more after a brief absence in the East. I have seen nothing, heard nothing, found nothing, in my travels that could wean me away from the love of my mountain home; from my dear ones who dwell here; and from my kindred and friends of the Church of Jesus Christ of Latter-day Saints.

LAND OF BEAUTY

When I was in Switzerland, the loveliest land I was ever in, I told the people there that I had come from the Switzerland of America, and I congratulated them on living in the Utah of Europe. This is a beautiful land, beautiful by nature, and beautiful in spirit. It is the home of the Saints of God, the home of the prophets of God, the home of a people who possess the powers of the Priesthood and the fulness of the Everlasting Gospel. That is what makes it so beautiful.

IN THE NORTHERN STATES

During the month of September, in company with Elder Noah

S. Pond, the able and amiable president of the Northern States Mission, I traversed six states of the Union, namely, Iowa, Illinois, Indiana, Ohio, Michigan and Wisconsin. We held forty meetings with the missionaries, saints and investigators, and addressed in the aggregate fully fifty percent of the Latter-day Saint population of those states. We dedicated two chapels in Ohio, one at Cincinnati, the other at Dayton, and organized a branch in that town. We also organized an Elder's quorum in Chicago, the first quorum of its kind known in any of the missions of the Church, so far as I am informed. I much enjoyed my labors, and the Lord was with us in our journeyings and in our work.

ADDRESSING THE ROTARIANS

On the 10th of September, I had the honor of addressing the Chicago Rotary Club, a distinguished body of professional and business men, at their regular luncheon in the Sherman Hotel, having been invited to deliver the invocation. I was billed upon the program as "Bishop Orson F. Whitney of the Mormon Temple, Salt Lake City," the maker of the program evidently thinking of the temple as a church, with me as its pastor. My daughter Margaret (Mrs. Lester C. Essig), who resides in Chicago, was asked by an outside friend, "Who is this Mormon priest that's going to pray at the club luncheon?" Margaret answered: "It happens to be my father"—and there was silence in that vicinity (if not in heaven) "for the space of half an hour."

I was given a most cordial reception, a Jewish rabbi being particularly gracious in greeting me. After I had spoken, for I made a little prefatory talk before offering the prayer, a gentleman sitting near leaned over to tell me that he was well acquainted with President Heber J. Grant and prized his friendship highly. He also spoke kindly of my deceased brother, Horace G. Whitney. I do not recall the gentleman's name, but doubtless the President will. He said the President's autographed photo hung upon the wall of his office in San Francisco.

I sat upon the chairman's platform, right next to Colonel Archer, the speaker of the occasion, who gave a splendid talk on "Sanitation and Civilization." He began thus:

> "While Bishop Whitney was speaking, I was reminded of the story of the two oysters at a church festival. One of them inquired, 'Where are we?' The other replied, 'We are in the soup at a church festival.' 'Must be some mistake,' said the first, 'what need had they for both of us?'"

BRISBANE'S ADMISSION

And now, to change the subject. Some months ago, I clipped from a newspaper a paragraph, part of a column furnished to the syndicate press by Mr. Arthur Brisbane, who is said to be the highest-priced editorial writer in all the world. Speaking of Supreme Court Justice Holmes and quoting the latter's motto, "Rest is not the destiny of man." Mr. Brisbane added this comment:

"A big monument would reward Justice Holmes if he could tell us what the destiny of man really is; how we got here; whence we came; whither we go from here; what happens after we go. But about such questions a learned Supreme Court Justice knows as little as an Eskimo watching for seals in an ice-hole."

"An honest confession is good for the soul." So runs an old proverb. I admire Mr. Brisbane, not only for his vast learning and his brilliant writings, but for his courage and candor in admitting that there are some things he does not know. For what he says of Justice Holmes applies inferentially to himself. I would not put either of these learned men on a level with an Eskimo watching for seals in an ice-hole, but if Mr. B. confesses to a lack of information as to man's origin, destiny and the purpose of his creation, I for one shall not dispute him, but content myself with honoring his frank and open admission.

Whether he was authorized to speak for Justice Holmes upon this momentous question, I know not, but this I know: he cannot speak for me nor for the Latter-day Saints in general. I know of a man who told the world long ago, told them in the name of the Lord concerning man's origin and destiny; and they rewarded him, not with a monument, but with a martyr's grave! I refer, of course, to the Prophet Joseph Smith. Here is one pronouncement upon the subject under discussion, taken from his translation of the Book of Abraham:

MAN'S PRE-EXISTENCE AND ETERNAL DESTINY

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:22-26.)

Those who wish to pursue the subject further should read the Prophet's marvelous description of the vision seen by him and Sidney Rigdon, February 16, 1832, and recorded in Section 76 of the book of Doctrine and Covenants. Time will not permit me to treat of it here.

How did Joseph Smith get hold of these things? Not by watching for seals in an ice-hole; not by reading newspapers, nor by going to college. He received them by divine revelation, through the gift of the Holy Ghost, manifesting the things of God in the fulness of the everlasting gospel.

THE "MORMON" ATTITUDE

About a year ago I was traveling through the Eastern States Mission with President Henry H. Rolapp. One of our meetings was in Huntington Hall, Boston. At the close of the service many came forward to shake hands with the speakers and ply us with questions. One young man, approaching me, asked respectfully: "What is your attitude toward the other churches?" I replied, "They are all doing good, but they are without the fulness of the Gospel;" and he walked away thoughtfully.

This I believe to be our true position. There is some truth in all religions, in heathendom as well as in Christendom. And it is the truth in those systems that perpetuates them, not the errors with which the truth is mixed. There are millions of good, honest people all over the world, in all the churches, but they have not the fulness of the Gospel. The Church of Jesus Christ of Latter-day Saints is its one depository. This is the claim we make. This is the "Mormon" attitude.

REGARDING INDUCEMENTS

Many years ago, when I was bishop of the Eighteenth Ward in this city, I was invited to meet, at the home of one of the ward members, a learned medical gentleman from Philadelphia. Elder B. H. Roberts was also there, and we spent a very pleasant evening. Brother Roberts told the visitor all about the Book of Mormon, and he listened intently. So did I. The gentleman then turned to me and said: "Bishop Whitney, will you please tell me why I ought to be a Latter-day Saint, in preference to being a Methodist, a Baptist, a Presbyterian, a Catholic, or anything else in religion?"

I answered him in much the same language as I used with that young man in Boston, though with greater elaboration. "It is," said I, "because we have the fulness of the Gospel, and the other churches have only parts of it. If you were seeking the wealth of this world; its gold and silver, houses and lands, flocks and herds, and so on, I would not advise you to become a Latter-day Saint. You might acquire riches as an indirect result of joining this Church, and you might not. I have known of men emigrating hither from foreign lands in early days, who, if they had remained in their own country, would never have owned an inch of ground, would have continued to live in rented homes, with no prospect before them in old age but the poorhouse. They joined the Church and came to Utah because the spirit of the gathering was upon them, the gathering of scattered Israel, preparatory to the coming of the God of Israel to reign over the earth. And as an indirect result of their immigration, they became well to do. They took up land of their own, had flocks and herds of their own, and prospered in temporal as in spiritual things, some of them rising to wealth and affluence. But the Church had not promised those things to induce their conversion. We have never bribed people to come into the Church. If the Lord chooses to bless the Saints with riches, we are

glad of it—glad to see our brethren and sisters prosper, but we don't guarantee such things.

"Again, if you were seeking office and authority, I would advise you to pass us by. You might, by joining the Church, become a bishop, a stake president, an apostle, or even one of the First Presidency—if the Lord so willed; but we don't promise it. We don't hold that out as an inducement. Such things, if they come at all, come as a gift from God and not because they are sought after."

Digressing for a moment, I remember hearing a young man say concerning our beloved brother, Senator Reed Smoot, that he had achieved every object for which he had set out in his youth, and among these was included the Apostleship. "Young man," said I, "please omit from that list of achievements the holy Apostleship. Men don't get that by aiming for it, and Reed Smoot never made such a claim, neither would he make it."

There are some things that ought not to be aimed at. They are not to be achieved by man's effort, and ought not to be boasted of as trophies of human skill. The Apostleship is one of them.

Resuming as to that gentleman from Philadelphia, said I to him in conclusion:

"If you were seeking honors of that kind you would very likely be disappointed. Or, if you desired the love of the world, its applause and good will, you would be doomed to disappointment by joining this Church; for you would simply inherit your share of the Savior's promise to his disciples: 'You shall be hated of all men for my name's sake.'

"But if you want the fulness of the Everlasting Gospel, the powers of the eternal priesthood, and the illumination of your soul, so that you can know beyond all doubt why you are here, whence you came, what God expects of you, and what awaits you in the great Hereafter,—if this knowledge is of any value to you, then embrace what the world calls 'Mormonism' and these blessings shall be yours."

GOD'S GREATEST GIFT

God's greatest gift is eternal life, but that pertains to Eternity. The greatest blessing that our Heavenly Father can bestow upon us in time, or while we are here, is the power to lay hold upon eternal life. The Everlasting Gospel, through obedience to its every requirement, and the gift of the Holy Ghost, gives this power. It not only saves—it exalts men to where God and Christ dwell in the fulness of Celestial Glory. Such, in substance, was my testimony to that gentleman to whom I refer, and this is my testimony to you, my dear brethren and sisters, in the name of the Lord Jesus. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

There is a saying among the German people that runs like this: "All good things are three." We have in a material way the three

dimensions: length, breadth and thickness. We have the three component parts of this mundane sphere: land, water and air; also solids, liquids and gases, the three forms of matter. We have the three classes of heavenly bodies that fill the sidereal universe: suns, planets and satellites. And in a spiritual way it may also be pointed out that we have the three degrees of glory—celestial, terrestrial and telestial, symbolized by the sun, the moon and stars, on account of their comparative brightness. I mention these things, and might mention many more, not because they have, particularly, any bearing upon what I may say, but more because I have another three in mind, to a consideration of which I would like to devote the few moments that I stand before you.

There are three things which are indispensably important to our wellbeing and are naturally inherent to all mankind. We inherit them from our divine parents. They are divine attributes transmitted to us as the offspring of Deity. They are, in this, like the inalienable rights of man, another three: life, liberty and the pursuit of happiness, of which we read in the Declaration of Independence. These three things are emotional qualities of the mind and heart of man and of our natures, that may and should be carefully cultivated; but they may and often do exist in a very perverted and distorted form—and we are under necessity of choosing between these divine and noble attributes as they are naturally inherent to us, and their ignoble and perverted counterfeits which can only be acquired by ignoble and unnatural effort. It is a question of choice between good and evil.

These three to which I refer are faith, hope and charity. Whether they be virtues or vices depends upon the form they take. If they assume their natural and hence divine form they are virtues, but if they are perverted or counterfeited then they become vices. Some people regard faith as a weakness, a positive vice. To believe everything you hear, how foolish! They have simply mistaken credulity, the devil's counterfeit, for faith; they are not alike. Credulity is no more like faith than lust, another devilish counterfeit, is like love.

All good things are counterfeited. Our government issues currency in various denominations. It is known as the legal tender wherever we may use it, but it is capable of being counterfeited and palmed off on an unwary public sometimes as the genuine thing, but it is counterfeit. They make coins in various denominations, but some devil will obtain a baser metal and gild it over with gold and palm it off for genuine. Religion is sometimes falsely understood. It, too, has its counterfeit. But let us not despise the pure gold of religion because the devil makes a counterfeit of it in hypocrisy.

What must we believe or in whom must we have faith? are vital questions if we are to choose the true, the genuine faith, and reject the false, the counterfeit. It must be obvious to everyone who thinks that if there is a plan of salvation, a plan whereby mankind can be redeemed from its fallen state and from death and the grave; whereby

it can be exalted into a state of never ending joy where sin shall be no more, a state wherein there shall be a continuation of happy associations of loved ones, husbands and wives, parents and children, such plan must, of necessity, emanate from heaven, for only God can give us such salvation. Surely this is something for which we earnestly hope, or as the poet tells us, "A consummation devoutly to be wished." Do we hope for salvation or do we only hope for the sordid things of worldly pleasures and the gratification of sensual desires? Therein lies the difference between good and evil hopes.

How then may we learn of such a plan, if plan there be? In answer let me say, only as God shall make it known. There is no other way. And how? By revelation, the very foundation upon which he builds his church. He reveals his secrets unto his servants the prophets. Then hearken unto these messengers of life and salvation, these bearers of the glad tidings of great joy. "Believe on the Lord Jesus Christ and thou shalt be saved," for as we read still further in holy writ, "God so loved the world that he sent his only begotten Son that whosoever believeth on him shall not perish but have everlasting life." Herein are these three attributes combined, faith, hope and charity. Paul says, "Now faith is the substance (or assurance) of things hoped for, the evidence of things not seen;" but again we read, "Faith is not unto every man, it is the gift of God." Then we may well say it is the assurance which God gives us that our exalted hopes shall be realized. All our hopes of a glorious resurrection, of a future life in celestial glory, are based upon our faith in him, whom God sent into this world, even our Savior, and in his servants and messengers, the prophets and apostles through whom he makes known the glorious plan of life and salvation which dispels the gloom of death and the grave, and fills our hearts with hope. But says one: I have no faith in God and no hope in a future life. How unnatural! How such a one must have resisted every natural impulse of the heart to have fallen into such an abnormal state of mind! No faith, no hope. Spiritual deformities. To look upon a man who is deformed or maimed for life, —a dislocated jaw, a broken nose or an eye knocked out—is naturally revolting. How unsightly and ugly! But not half so hideous or so repulsive is he who is thus physically deformed as he who is spiritually deformed, wanting in these Christian qualities so inherent and natural to all mankind. No faith: he does not ask and hence does not receive; he does not seek and hence he does not find; he does not knock and therefore the door is not opened unto him.

No hope. How unnatural! Pope says:

"Hope springs eternal in the human breast,
Man never is but always to be blessed."

And another poet, after telling us of the pleasures of hope, exclaims:

"Cease every joy to glimmer on my mind,
But leave, O leave the light of hope behind."

Young women, you daughters of Zion, who delight in making yourselves look fair, I shall not censure you or find fault, you were created so; but if you would be beautiful indeed then garnish your minds, your inner selves, with these virtues, with faith, hope and charity; and lift up your souls in grateful adoration to God, the giver of every good. Then shall these virtues permeate your whole being and shine forth in a matchless beauty that may not be acquired in any other way. Young men, cultivate these virtues; then shall godlike nobility be indelibly engraved upon your countenances, and that intelligence which is the glory of God shall fill your souls with joy and gladness even to overflowing.

"Now abideth faith, hope, charity, these three; but the greatest of these is charity." Thus writes the Apostle Paul to the Corinthian saints. Then what is charity? Is it pity? Compassion? Alms giving? Mercy? Yes, all these, but still more besides. The dictionary defines it as "universal love." The Prophet Joseph Smith says it is "the pure love of Christ." The Savior tells us that all the law and the prophets hang on these two commandments: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind," and "thou shalt love thy neighbor as thyself." This then is charity, which is the fulfilment of the law. This is the greatest thing of all. This achieved will sanctify us from all unrighteousness and prepare us for celestial glory. All else is merely the means to this desired end. This then is "that which is perfect," the rest is "that which is in part." Or as Paul further writes to the Corinthians:

> "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
>
> "For we know in part, and we prophesy in part.
>
> "But when that which is perfect is come, then that which is in part shall be done away."

For the accomplishment of this end the gospel of the Lord Jesus Christ has been revealed, through obedience to which we manifest our faith in him as the Savior of the world and receive the assurance that our hope for a glorious future life will be realized. No other name is given under heaven whereby eternal life, God's greatest gift to man, may be attained, other than the name of the Lord Jesus Christ the very Son of God, whom he sent into the world to be our Savior.

Let us then believe in him and cultivate his divine attributes as they are naturally inherent within us, even the true, the genuine, and reject the false, the counterfeit; then shall we grow in the knowledge of God and good works day by day and eventually receive the crown of eternal life which the Lord hath promised to them that love him. Amen.

important, because without repentance and without the washing away of our sins we could hardly obtain membership in the Church, and without that we could hardly claim the privileges of exaltation. Repentance and purity of life are essential to this objective.

That then is another reason why I am glad I am a member of the Church of Jesus Christ of Latter-day Saints, because I believe that the baptism to which I submitted was a true baptism of Christ our Lord and that it was performed by men who are properly authorized to do it.

I am glad that through the laying on of hands of those in authority one may be given the Holy Ghost, and I trust that I have been the recipient of it and that many if not all of the official acts that I have performed have been done under its dictates; that is my hope at least. And furthermore, so long as I retain the Priesthood and honor and respect it, my actions will be directed by that Spirit.

GRATEFUL FOR THE PRIESTHOOD

I am glad I am a member of the Church of Jesus Christ of Latter-day Saints, because I believe God sent his representatives from heaven to restore the Priesthood, which I claim to bear, to the Prophet Joseph Smith, and that it has come down to me in an unbroken line of descent. The greatest privilege I feel I can have is to hold that Priesthood and to be worthy under the authorization that I have. I trust that God will give me his Spirit, that I shall always be glad for a membership in his Church, that I shall never be ashamed to tell the world that I am a member of the Church of Jesus Christ of Latter-day Saints, that when occasion offers I may tell it verbally, but I would that in every day and every hour of my life my conduct should proclaim it to the world; and I pray that God will bless us all that we may be happy and contented in our association with one another as members of the Church of Jesus Christ of Latter-day Saints. God bless you all. Amen.

The *Singing Mothers* sang "Thanksgiving Song for Mothers" (Frank W. Asper), also solo by Bessie Morley.

ELDER BRYANT S. HINCKLEY

Former President of the Northern States Mission

I trust, my brethren and sisters, that it will never become commonplace to worship beneath this dome. This building speaks of the best, it reflects the wisdom, the originality and the genius of the men who established this commonwealth.

It is a very impressive thing to look into the faces of the men and women who are the leaders of the Church after a hundred years of its establishment.

We have all been impressed and inspired with this Conference. The official declaration of the Church with reference to war, those who wage unrighteous war, will have a place among the historic documents of the Church.

the gospel of Jesus Christ, which, with the spirit of humility and faith, qualify them for this service. For faith, humility and knowledge are the weapons to be used in defense of truth and righteousness. Have we been guilty of "counselling in our own way?" In this interpretation is it not an attempt to justify ourselves? Did the Lord intend to convey to his children the thought that they should wholly depend upon him? Are they not required to prepare themselves by storing up useful knowledge? To my mind these questions are of vital importance to us and I believe a careful examination of the scriptures will convince those in doubt that the Lord expects much of his servants by way of preparation on their part to qualify them to render efficient service, which preparation must come through a sincere desire to gain a knowledge of the gospel through diligent research carried on in the spirit of faith and humility.

Referring to Section 1:19 and Section 35:13 of the Doctrine and Covenants, who are the weak things referred to ? The answer given is he who does not "counsel his fellow man, neither trust in the arm of flesh." How are they to thrash the nations? and the answer "by the power of my Spirit." How are they to receive that power? The words of the Lord to Hyrum Smith in Section 11 give us the answer: "Therefore if you will ask of me you shall receive; if you will knock it shall be opened unto you." "Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich." (D. and C. 11:5, 7.)

About eight years after this revelation was given the Lord said to Joseph Smith, "Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgments, which you have made; for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth. (D. and C. 124:1.)

We will recall that when the Prophet Joseph Smith was first called to this work he was a boy, unlearned but intelligent and capable of understanding the words of God. He was not a man of letters and had not learned to "counsel his fellowmen nor put his trust in the arm of flesh." Realizing that there was something lacking in the teachings of men and believing in the promises made by God to his children, as recorded in the scriptures, he went to the Lord to ask. His prayers were answered. That weakness, "speaking in the language of men," became strength, showing forth the wisdom of the Lord through the weak things of the earth. And it took years of patient study, intelligent research, and unquestioned faith, to prepare him for this great service. And through him the Lord has given us his word to direct us in our effort to prepare for his service. The following quotation from Doctrine and Covenants 84:106-110 is a notable example:

"And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

"Therefore, take with you those who are ordained unto the lesser priesthood,

be denied the blessed experience of a mission, for after all the sons of widows are among the best of missionaries.

A missionary experience creates a militant attitude for the truth, the spirit of a crusader grows in one's heart. I am sure you will not interpret what I am about to say as a self-righteous utterance. For three and a half years in common with other missionaries I have pleaded to the best of my ability your cause and the cause of righteousness in the world, and now I want to come home and plead with you, for you have a great reputation to live up to, to live your religion. You have demonstrated your devotion in the most practical way. You have been loyal to the Church and its leaders, and valiant in the testimony of Jesus, and it is only a commonplace to say to you that demonstration is the story that tells. No argument is so eloquent, no appeal so powerful as a demonstration of what Mormonism will do. My brethren and sisters, if we are converted, if our religion carries over and manifests itself in our lives we preach a sermon that cannot be answered.

We have the truth, and we say it in humility, but in confidence, and I want to say whenever I have the opportunity, that if we have faith enough—the plain, simple faith, the faith of our fathers—to live the simple principles of our religion, we are destined in the very course of events to rise to a proud place in the world. No opposition can stay our progress if we only have the faith to live our religion. There is no substitute for the intrinsic, simple matter of fact faith of the men who laid the foundations of this Church.

You are asking me how you can demonstrate, what you can do? May I suggest one thing. My brethren and sisters, if every father here and every mother here will religiously observe family prayers, and ask all their children to participate, it will build faith in the hearts of your children, you will have a better influence in your home, you will do better. The Lord will be inquired after. Try this for six months, and I promise you that the spiritual morale of the Church will be stepped up. No man need be rich to pray, no matter how humble the home is the voice of prayer can be heard there. I well remember when my father came home from a General Conference many many years ago, and said: "The President of the Church has asked all the people to put their houses in order." He called us together and said to mother, "I want you to see that these children pray when I am not here." She did it. Nothing was more helpful.

I would like to endorse the discourse preached here this morning with such fervent eloquence by the Presiding Bishop of this Church.

It cheers and gladdens one's heart to be with you. God bless you. Amen.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

"For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

"For the Jews require a sign, and the Greeks seek after wisdom:

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are:

"That no flesh should glory in his presence.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

"That, according as it is written, he that glorieth, let him glory in the Lord."

Solomon calls our attention to the need of such training for we read in Proverbs 1:2-7:

"To know wisdom and instruction; to perceive the words of understanding;

"To receive the instruction of wisdom, justice, and judgment, and equity;

"To give subtilty to the simple, to the young man knowledge and discretion.

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

"To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."

Now, my brethren and sisters, it seems to me the Lord has given us his plan in clearness, and our duty is clearly defined and definite. Ample provision has been made available for such training for all who should be prepared to engage in the work of the Lord. For years we have urged that young men serve as Ward Teachers that they might have an opportunity to discuss gospel principles in the homes of the saints, thus applying in actual service the information gained through study in their quorum and auxiliary meetings. We have also urged that we carry out the commandment of the Lord in requiring the priest to "preach, teach, expound, exhort and baptize." It is such experiences that give to those who go into the mission field a burning testimony of the gospel, and which sometimes, I am sorry to say, some lose after their return, because of lack of proper Church activity and spiritual food. How much more successful would the work be if all missionaries were sent out with the training and testimony found in

those who return. In certain sections this is being done. Why not in all? Surely we are left without excuse when we fail, and how much easier would be the task for the mission presidents who are constantly pleading for missionaries, as well as for the missionary himself, if such interest were taken in him before his departure.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7.)

May the Lord bless you. I rejoice in his great work. I am thankful to him that I bear his holy priesthood and that I am permitted to labor with you in this great cause. May God bless us and help us to carry on this great work and responsibility which he has placed upon us, I pray in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

It shall be my purpose, brethren and sisters, in the brief period allotted to me this afternoon, to introduce to you two great characters with whom you are more or less acquainted and whose power and influence has actuated the minds, the hearts and lives of the people of this world from the beginning. I desire also to bring to your attention the work and purpose of each of these great characters which, I may say, are diametrically opposed to each other. I read to you from the first chapter of the Book of Moses:

THE WORKS OF GOD

"The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,

"And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

"And God spake unto Moses, saying: "Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this endless?

"And, behold, thou art my son; wherefore, look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease.

"Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory and afterwards remain in the flesh on the earth.

"And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all.

"And now, behold, this one thing I show unto thee, Moses, my son; for thou art in the world, and now I show it unto thee.

"And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are and which were created; of the same he greatly marveled and wondered.

"And the presence of God withdrew from Moses, that His glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth;

"And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed.

"But now mine own eyes have beheld God; but not my natural but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him

TEMPTED OF SATAN

"And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying: Moses, son of man, worship me.

"And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?

"For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so, surely?

"Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me: Worship God, for him only shalt thou serve.

"Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the similitude of mine Only Begotten.

"And he also gave me commandments when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me.

"And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, wherefore I can judge between him and thee. Depart hence, Satan.

"And now, when Moses had said these words, Satan cried with a loud voice, and rent upon the earth, and commanded, saying: I am the Only Begotten, worship me.

"And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell. Nevertheless, calling upon God, he received strength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of Glory.

"And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the name of the Only Begotten, depart hence, Satan.

"And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not."

Continuing further until we come to the thirty-ninth verse, we find that the Lord appeared again to Moses, after this great temptation, and made known to him his work and purpose, the end he had in view. Said he, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

If we have not already learned what the work and purpose of Satan is, we will perhaps learn it as we proceed.

MAN TO HAVE FREE AGENCY

I will now introduce to you, brethren and sisters, another great character in connection with these two of which I have been reading and speaking. This is from the fourth chapter of Moses:

"And I, the Lord God, spake unto Moses saying: That Satan, whom thou

hast commanded, in the name of mine Only Begotten, is the same which was from the beginning, and he came before me saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

"But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done and the glory be thine forever.

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down.

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, to lead them captive at his will, even as many as would not hearken unto my voice."

These two great influences being wrought upon us, and having our agency, we are to be judged by the exercise of this agency, whether we exercise it in righteousness unto salvation and exaltation or in unrighteousness unto our condemnation.

SATAN'S DESIGNS AND PURPOSES

In the fifth chapter of the Book of Moses; we read as follows:

"And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters;"—preached the gospel to them, of course.

"And Satan came among them, saying: I am also a son of God; and he commanded them saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish."

"And Satan said unto Cain:" (A few verses farther in the chapter.) "swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

"And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret."

This shows also, the machinations of Satan, his designs, and purposes upon the lives of men and women as pertaining to this life and the life to come.

We also have an account in the first few chapters of Genesis of the creation and how that Adam and Eve, when they were placed in the garden of Eden, were tempted of this same individual, Satan.

When the Savior came here upon the earth, and after his fasting forty days and nights, he also was tempted of Satan. Again Satan failed in his purpose.

In this the dispensation of the fulness of times when the boy Joseph Smith went into the woods to pray, Satan was there. Evidently knowing what our Father in heaven designed to accomplish in the last days, through the instrumentality of this boy, Satan tried to destroy him.

The Prophet Joseph is of record as having said that, "All beings who have bodies have power over those who have not—the devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power. * * * All men have power to resist the devil." (Compendium, p. 288.)

A WARNING TO THE LATTER-DAY SAINTS

Brethren and sisters, these two powers are operating upon the minds and the hearts of the children of men today in the Church and out of the Church. Many of us are tainted, more or less, having been influenced by Satan, having yielded to his temptations, here a little and there a little; and brethren and sisters, we are to be warned, and I desire in my brief talk here to lift a warning voice to the Latter-day Saints, for the time is to come in the last days that the very elect, if possible, will be deceived. Choose ye therefore this day whom ye will serve.

There are some who seem to be willing to be the emissaries of this great being, Satan, to assist him in his work. It is a notable fact that those who have arraigned themselves against God's work and purposes, fire their darts at the head of the Church; and we have a great many people now, some in the Church and some outside, who are trying their utmost to destroy the influence of the President of this Church; and I believe at the bottom of it they would destroy this work if possible. They are enemies to God, but they will surely find sooner or later that it is hard to kick against the pricks. We have known of men circulating literature among the saints, calculated to destroy confidence in the authorities of the Church, particularly in the head of the Church. Fault is found with the way they handle the means that are entrusted to their care, the tithes of the Church. Others are circulating literature calculated to encourage people to perpetuate practices which are by the Church forbidden. It is the purpose of the authorities of this Church to live, and teach this people to obey, the constitutional laws of these United States; and there are people here who take the opposite course, criticizing and doing all they can in opposition to the attitude taken upon these questions by the authorities of the Church. These people, I think, are becoming the emissaries of Satan, and if they should succeed, no doubt Satan would rejoice exceedingly. I want to say to the Latter-day Saints, we do not fear any power or influence that can be brought upon this work or the authorities of this Church from the outside. The most powerful influence with its most dire effects is that which comes from members within the Church; and when it is known that men arraign themselves against this work, or the authorities of this Church, if they will not repent, they should be dealt with, and that speedily. "It is better that one man shall perish than that a whole nation should dwindle in unbelief," notwithstanding we should be full of charity toward all men as well as toward the household of faith. I want to say to you, brethren and sisters, you should not follow such a lead.

A SURE AND SAFE LEAD

I want to give you a guide that is sure and safe. If you will be one with the Presidency of this Church, and with the twelve apostles, you will never go astray. You will be on firm footing. There has

never been a moment since the organization of this Church when the President of the Church and the Twelve Apostles or a majority of the Twelve Apostles have gone astray. You are safe to follow their lead.

And now, another thing to make you safe and secure: live your religion, brethren and sisters. I do not know what better advice and counsel I can give than to repeat what President Grant has already given us in this conference: Keep the commandments of the Lord. Obey all his laws. The law of tithing? Yes. Consecration? Yes. Shall we obey the command that we love the Lord our God with all our heart, soul and mind? Yes. And our neighbors as ourselves? Yes. And if we do this, surely we can do all the other things that are required of us. The Lord knows best and if we will listen to the promptings of his Holy Spirit and live our religion, we shall not be deceived, but shall know the truth, whether written or spoken, for we will be on firm footing.

TRIUMPH OF GOD'S WORK ASSURED

I know that this work is true. It is God's work and not man's. No man can succeed in this work without the help of the Lord, and no man can succeed on the outside against this work, or the authorities of this Church, for in their efforts so to do they are opposing the Lord I know that Heber J. Grant, the present President of this Church, is a prophet of God, the mouthpiece of God to this people and to the whole world, at this time. He is a man of inspiration, a mortal man indeed, but a man who seeks the mind and will of God our Father on all important matters, a man who seeks the advice and counsel of those whom the Lord has given him as counselors, a man who is leading this people in righteousness; and I know that this work will succeed and triumph. It has been established for the purpose of preparing for the coming of our Lord and Savior Jesus Christ, who is to take this Church and kingdom and reign a millennial reign of peace here upon the earth; and the time of his coming is not far distant. I bear this testimony to you, knowing whereof I speak by the power of the Holy Ghost, in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I have been greatly impressed, my brethren and sisters, by the wonderful spirit and power of the instructions and testimonies borne during the sessions of this conference thus far. I rejoice with you in the progress that is being made by this people. I listened with great interest to the remarks made by President Grant—the statement of the various advances being made in the Church and the building up of the work of the Lord. I was impressed with his statement with regard to the observance of the principle of tithing.

SUSTAINING THE AUTHORITIES

I rejoice in the faith which I possess of the divinity of this work. I sustain with all my heart the Presidency of the Church. I know, as has been stated here by President Richards, that President Grant is inspired of the Lord—that he is the Lord's mouthpiece—and that his counselors are inspired. I sustain the brethren who compose the Council of the Twelve and all of the General Authorities. I have confidence in these presidencies of the stakes. They are men who are called to direct the various divisions of the Church that are organized and established. I have confidence in these mission presidents who are putting forth such great efforts in that important work of the Church—the spread of the gospel—and the building up of the Church throughout the world. I sustain the bishoprics. I realize the wonderful work that is being done by these men who preside over the various wards throughout the Church. I am impressed continually with the tremendous power that is here for good and for righteousness. I am sure that we, every one of us, ought to take as our motto that statement made in the revelation which was read by the President this morning, that we walk humbly, deal justly and judge righteously. Those things are important to every one of us.

CHAPEL BUILDING COSTS

Sometimes I have felt that in the building of our chapels and meeting houses, beautiful as they are, there has been a little too much competition or rivalry among some of the wards, by the bishoprics and the building committees, to make their new meeting houses a little finer than others in the same locality. It seems to me important that great care and economy should be exercised; so that, while we accomplish what we require in the way of providing sufficient accommodations, at the same time every effort be made to spend as little as is possible of the means raised locally by the people and that appropriated by the First Presidency.

INCREASE IN TITHING

With regard to the principle of tithing, I believe that the tithes paid by the saints throughout the Church thus far this year amount in total to more than has ever been paid before during a similar period. Yet, as has been stated, the demands upon the Church for the vital things that concern the welfare and growth of this great work require more means to be used for its advancement. There are some wards throughout the Church that have as tithepayers practically the average quota of those that should pay tithing. It has been calculated that on the average about forty percent of the membership of the Church, including children, are potential tithepayers. That is, they are people who are earning means. This varies, of course, in certain localities and under different conditions. There are some wards, I say, where there are practically forty percent of the membership that are observing this principle.

A FULL TITHING

Tithing means the payment of one-tenth of our interest annually. It is not the amount, primarily, that is important, but the observance of the principle in its fulness. If we cultivate the spirit of obedience to this principle we shall, even though our tithing be small in amount to begin with, grow in spirit and power and ability to pay, and the Lord will bless us and enable us to increase our tithes as we go forward. I know that this principle is true. It is a means of progress, growth and development.

TRAIN YOUNG PEOPLE TO BECOME TITHEPAYERS

I would like to suggest to these brethren who preside over the various stakes, wards and missions throughout the Church, that they endeavor to teach, as far as possible, all the members of the Church directly, and particularly the young people, to pay their tithes. In our own families, as soon as our children reach the age of eight years and are baptized, we should encourage them to observe this principle, even though the amount which they pay annually may be very small; and even though we may have to start them by paying for them. As children get far enough along so that they can earn a little means they should be taught obedience to the law of tithing, the purpose of it and the way in which the funds derived therefrom are employed. If this is done, children of the Latter-day Saints will grow up with faith, I am sure, in this principle. It will become a source of strength to them. It will develop in them stability and power for the observance of every other principle of the gospel.

DIVINE PRINCIPLES PROMOTE DEVELOPMENT

I was impressed with the statement made also with regard to our obedience to the commandments of the Lord generally. I believe that the observance of divine instructions is the most effective means for the best development of men and women. Recently a man declared to me that he believed that in this community there is the making of the finest civilization the world has ever seen. He referred to the wonderful principles which are being taught the Latter-day Saints, and called attention to the fact that though these principles are not being as fully observed as they should be, yet the extent of their observance is such that the people are brought to higher standards than otherwise.

YOUNG PEOPLE THE GREATEST RESOURCE

Some time ago a prominent banker in this state made a declaration with reference to the resources of the state. In effect he said that the finest and most important resource of this state is not the agricultural crop, not the mining industries, not the banking or other organizations, not the commercial progress of the state—but the boys and girls. It seems to me, if we realize the fact that the faith and devotion of the individual members is the source of the greatest possible strength and

progress in the Church, then we shall devote our efforts to the training and development of these young people in the living of the gospel.

FACTORS OF CIVILIZATION

What is it that constitutes the finest civilization? Is it physical development? That is important in every instance. The Greeks were famed for their splendid physical prowess. They developed a high civilization, based in part upon their physical training and upon their architectural progress. Other nations have developed civilizations based upon military power. Others again, upon the glorification of the ruling power through oppression of the masses; and still others upon material achievements through inventions and discoveries. It would appear that the finest civilization must be founded upon the development of high ideals in a number of fundamentals, such as physical development, education, progress in the arts, moral standards, industrial progress, fair dealing and faith in God.

PHYSICAL WELFARE

Let us consider for a moment that, living in this nation, possessed of a high civilization, we are greatly favored, in addition, in having an understanding of divine principles which will promote still higher standards in all of those who observe them. For instance, we have in the Word of Wisdom the finest guide possible for the physical welfare of man. Again, we are taught that in spirit we are the sons and daughters of God; and that our physical bodies are created in his image, so our faith will tend to cause us to keep these bodies clean and sound and strong.

MORAL STANDARDS

Again, in the matter of moral progress, I think there is no people anywhere who receive such excellent instruction and such practical training in high moral standards as the Latter-day Saints. Among us there is no double standard of virtue. Every man and every boy is expected to be just as virtuous and clean in his life as every girl and every woman is expected to be. Marriage is a sacred obligation and privilege. But the Lord has declared that licentiousness is most degrading and that it will limit our progress here and hereafter. If we fail in this vital principle of morality it will not be for lack of instruction and guidance.

EDUCATION

Also, in education the Latter-day Saints have proven by their works that intellectual advancement is of most vital concern to all the merbership of this Church. The standards of education prevailing in those states which are populated largely by the Latter-day Saints, are among the highest in comparison with the other states throughout the Union. The Latter-day Saint students in universities and elsewhere

have demonstrated their comparative ability and capacity. Along with intellectual development we realize that religious training is just as vital.

ARTS AND INDUSTRIES

With respect to progress in the arts and material achievements the history of this people is evidence of the important part these phases of civilization have played in our progress. Yet, I believe that we are not generally giving as earnest attention as we should to the vocational training of our young people and to the industrial development in our communities. This is an age of industry. We are concerned with our material as well as our spiritual growth. I recommend to these men who are leaders in the various communities that they endeavor to encourage our young people to qualify in all of the vocations which shall be most helpful in the various communities. Through this training and the development of suitable industries, our communities can be made desirable and attractive for these young people, so that they may be able to remain at home and help to make all sections of the Church prosperous and successful.

UNSELFISHNESS AND FAIR DEALING

Wholehearted obedience to the principle of tithing inculcates in man the spirit of unselfishness. It promotes the spirit of church and community welfare. It encourages fair dealing, for if a man is true in his obligations toward God, he cannot be otherwise than straightforward in his dealings with his fellowman. It helps to cultivate economy and living within our means. Thus we may gain material happiness. I think it was Benjamin Franklin who declared that there are two ways to be happy. One is to increase your income and the other is to diminish your expenses. Either one will promote happiness. It has been said that the first lesson in the art of being happy is to learn to do without and like it. I want to testify to you that that is true with regard to this, as well as with regard to every other principle of the gospel. Training in moderate self-denial is important to every human being, so that we may learn to control our appetites and our improper desires. Therein is strength and power. In like manner the principle of fasting and fast donations promotes the spirit of humility, charity and equality in the hearts of those who observe it. Surely if there is a principle upon which the stability of any civilization rests, it is that of mutual consideration among the members thereof. Pride and high-mindedness have been a fruitful source of destruction in nations of the past.

SPIRITUAL GROWTH

Finally, faith in God and a lively sense of his providences is a great source of strength in the maintenance of any civilization. The Latter-day Saints are privileged to enjoy a fulness of the gospel through obedience to the commandments of the Lord. If we keep these commandments we shall enjoy the influence of that Spirit which leads us into all truth, and helps us to grow in all respects that will make us

stronger and better men and women. It promotes integrity and purpose. It develops stability and sound judgment.

I am reminded of that interesting experience of the Prophet Elijah. You remember when King Ahab had decreed his death and Jezebel had also declared that the dogs should eat the flesh of his body, that Elijah was discouraged. He went into the desert where the angel of the Lord appeared and instructed him to proceed further. So he went on to Mount Horeb and there the evidences of the powers of the elements were made visible to him; in the wind storm; in the lightning and thunder; in the earthquake; and after all of these things, the still small voice! That testimony comes to everyone who observes to keep these commandments. Thereby we shall be able to understand what is expected of us and walk forward clearly and definitely in the path of righteousness that leads to eternal life.

I do not fear for the observance of the principle of tithing or any other principle of the gospel if the Latter-day Saints are converted to the truth of the whole, and become possessed of a testimony of the divinity of this work through the influence and power of the Holy Spirit.

THE WORK IS GROWING

I testify to you, my brethren and sisters, that this work is progressing. I have occasion to know of many things that are being done under the direction of the General Authorities to advance this work. I do not doubt that in time there will be stakes organized in other parts of this great nation which will help to stabilize the work of the Lord in those parts. I have faith that divine instructions will be given to us from time to time as we are prepared to accept and obey them. I know that the gospel is true. I rejoice in the privilege that has come to me to work in this position. I pray the Lord to help every one of us to live in conformity with these principles that we may gain the benefits and blessings resulting therefrom, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The following telegram has been received:

"We are highly appreciating the conference. Every word is distinct.
Students of American Fork Seminary,
E. Ray Gardner, Principal."

The congregation sang the hymn, "O say, What is Truth?"

The closing prayer was offered by Elder Wilford A. Beesley, President of the Salt Lake Stake.

Conference adjourned until the following morning at ten o'clock.

SECOND DAY

MORNING MEETING

The third session of the Conference commenced promptly at ten o'clock Saturday morning, October 5, 1929, with President Heber J. Grant presiding.

The congregation joined in singing the hymn, "How Firm a Foundation," after which the opening prayer was offered by Elder Leo J. Muir, President of the Los Angeles Stake.

The hymn, "Do What is Right," was sung by the congregation.

ELDER MELVIN J. BALLARD

I am sure, my brethren and sisters, we were all cheered yesterday morning as we listened to the report of our President concerning the growth of the Church. I was particularly impressed with it because it stands out in such contrast to the reports that are coming from government statistics with reference to other churches in this country. Judging from the records of twenty-three churches and their status between the years 1916 and 1926, six of these twenty-three leading denominations in the United States suffered an actual loss in membership; and while the balance showed an increase, there is none of them whose percentage of increase its greater than that of the Church of Jesus Christ of Latter-day Saints.

STRENGTH AND GROWTH OF THE CHURCH

The record shows that so far as our Church is concerned the amount expended for meeting houses during the past nine months exceeds that for any similar period. This stands in contrast to the record of churches in the United States. On good authority we are informed there are twenty-five thousand vacant churches in the United States without a pastor or a congregation; while here there is growth such as the Church has never had before, with increase and prosperity attending the membership of the Church.

It is delightful to know that in an age when churches are being tested and tried and shaken, and doubt and uncertainty are developing, here there is strength, here there is power, here there is solidity; and in the most enlightened age that the world has ever known for this Church to be making its most rapid progress, surely is hopeful.

But I am not so much concerned with the material growth of the Church or its increase in membership as I am with its growth in good works, in righteousness. I am sure if the Latter-day Saints can be induced to live up to that high standard which God has established for us,

we need not worry about the Church's growth in membership nor its material srtength.

"WE BELIEVE IN BEING HONEST"

I want to read the thirteenth Article of Faith, because there is in it something I would like to speak about, as I feel that the attention of the Latter-day Saints needs to be called to it because of conditions that obtain in the world that will naturally affect us.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

It is that first declaration of the Prophet in announcing items in the faith of the Latter-day Saints that I wish to speak of:

"We believe in being honest."

Why I speak of this is because we are in an age of self-indulgence so far as the world is concerned, and men are endeavoring to accomplish their ends not always with honest methods. Short cuts are being taken to secure those desirable ends. The records of the United States for the last year show, for instance, that there was stolen from the citizens of this country by hold-ups, at the point of a gun, two billion six hundred and fifty millions of dollars, all of course unlawfully taken. No spirit of honesty here. In stock swindling sales, wherein dishonesty is practiced, and sometimes within the law, there was taken from the people of the United States over six billions of dollars last year. There was lost through trusted employees committing forgeries and thefts one hundred million dollars. The total of these three items for one year is something like nine billions of dollars. How long could this order of things continue to increase as it has been doing until this would no longer be a land of safety and security, but of unsafety and insecurity? If the spirit of dishonesty is in the world naturally we will be influenced by its effects, because we live in a very small world today. What affects any portion of this country or the world, naturally affects us. Recently surety companies guaranteeing the honesty and integrity of men in positions of trust have doubled their rates because of the increasing number who are untrue to their trust.

It all impresses me, my brethren and sisters, with the need of our harking back to that high standard of old rugged honesty established by the men who laid the foundations of this work. It is here yet, yes; but if we preserve it we must be vigilant, or we shall succumb to the influences that are in the world to corrupt men.

MR. STUDEBAKER'S TRIBUTE.

I remember being impressed years ago with the standard of Mormon honesty and integrity, when at the close of a street meeting in the city of South Bend, Indiana, an elderly gentleman wearing a high silk hat, who had driven up in a carriage, asked permission to speak,

He was given the privilege, and said to the people of that city: "I want you to be kind to these Mormon elders. Their people are my friends. I have known them for many years. They have a motto that appeals to me, and I have discovered that they are living up to their motto, which is that "a Mormon's word is as good as his bond." He remarked that he had sold President Young his first cutter and carriage after arriving in the valley, and that he had sold millions of dollars worth of vehicles to the Mormon people. He declared that he had not lost a single dollar on a Mormon. He further remarked, "I cannot say that of any other community where my company is doing business."

The old gentleman was Mr. Studebaker, the founder of Studebaker Brothers. I was thrilled to hear his testimony after years of association with our people, that he had discovered that their word was as good as their bond. I believe it will be a word in good season to ask the membership of the Church to preserve sacredly this high standard. I believe that the great majority of the Latter-day Saints are doing so.

A RULE OF CONDUCT

I have been thinking about what in this connection I might give as a rule of conduct to follow to preserve this spirit of honesty; and the thing that has impressed me is that God, in the establishment of the law of tithing, of which President Grant spoke yesterday morning, was laying down a course for the Latter-day Saints to follow that would lead them to be honest with Him first. And I believe that it is essential that we shall be honest with God in order to be fully honest with our fellow men. I believe that the man who understands the law of tithing and accepts it as the word of the Lord and is not true to it will find it easy not only to rob the Lord but to be untrue to his fellow men. I believe that the first step that men take toward disregarding the laws of man is to disregard the laws of God.

When France sought to maintain her government, her civilization, by appealing to the rule of Reason, and God was out of the question, she soon came to difficulty. No nation can fully preserve its institutions and wholly disregard God. This government, mighty as it is, and greater as it may become, shall still have to observe and to honor the laws of God, the God of this land, who is Jesus Christ, according to the Book of Mormon prophets, or it cannot stand. So I believe that one of the finest practices to inculcate into the very hearts of men true, genuine honesty is to teach them to be honest before God. "Will a man rob God"? He asked of the children of Israel of old, and yet He charged them with having robbed Him in tithes and in offerings.

Here is a chance for men to develop honesty without fear of oppression, without fear of being sued; for the Lord will not sue a man. He gives him the privilege of practicing the principle of honesty out of the high motives of his own heart, impelled towards justice to God, with only the highest principles moving him, and without fear of the collector. I believe therefore that the Latter-day Saints will do

well to consider this law as the foundation upon which genuine honesty may be built, not only between God and man, but between man and his fellow man.

GOD'S RENTAL

Surely this is a righteous law. It is merely God's rental. A man who gives you right to possess property and the privilege of receiving returns from that property, naturally expects a rental for the use of the land. But what does he guarantee? That the sun will shine; that the moisture will come; that the frost will be stayed; that the soil will germinate? No, he guarantees none of these things, — only right and title to the land. And still we expect to pay rental for that right and title. Who supplies these more essential things — the moisture, the fertility of the soil, the sunshine, the harvest? God Almighty, who provided the earth itself, the proprietor. He wants men to recognize that He is the proprietor, through observing the law of tithing. Any man who fails to pay his just tribute to the provider of these more important and essential things for the sustenance of life, is robbing the Lord and is not just in his dealings.

A HIGHER LAW

When the Lord gave this Church the correct principles that shall ultimately be established, known as the Order of Enoch, or the United Order, it was a high ideal for them to aim towards, something to work for, but they lacked preparation for it. When he introduced the law of tithing, he called it a schoolmaster to bring us to that higher law. Men and women who can live up to this law of tithing will be better prepared for that day to come, for come it will, when there will be some prepared and ready to maintain that higher law which shall be established in the just economy of God, when Christ reigns with men upon earth.

THE LAW OF INHERITANCE

And further than that, do we not hope and expect to have an inheritance in the celestial kingdom, even upon this earth in its redeemed and sanctified state? What are the terms under which we may obtain that inheritance? The law of tithing is the law of inheritance. It leads to it. No man may hope or expect to have an inheritance on this celestial globe who has failed to pay his tithing. By the payment of his honest tithing he is establishing a right and a title to this inheritance, and he cannot secure it upon any other terms but by complying with this and other just requirements; and this is one of the very essential things.

THEY WHO ENTER THE CELESTIAL KINGDOM.

I was asked by one of my brethren recently, as he closed the vaults of one of the great banks, to lock up the treasures, whether I thought the day would ever come when treasures could be and would be preserved without fear of being stolen and it would not be necessary

to lock them up. I remarked that surely that day will come, for all those who will enter into the celestial kingdom will be so honest that they could live and walk within hand's reach of that which is not theirs with nothing to prevent them from possessing it, following that high standard established in the gospel of Christ, and the rectitude of their own intentions being worked out in actual living. For they who enter that state will be so honest that God can pave the streets with gold and set the walls with jasper and diamonds, without any fear of their being stolen. Yes, there will come such a day. Now, however, we are being proven to see whether we are worthy to enter into these high and holy privileges.

When Pope said that "an honest man is the noblest work of God," he uttered a truth. I care not how many privileges and blessings come to men, what their ordinations and baptisms may have been, there is no possibility of their entering into the presence of God by dishonest means.

Peter said unto the baptized saints in his day, that unto their baptism, they must add faith, virtue, knowledge, temperance, patience, godliness. What is godliness? It is honesty, integrity, purity and virtue. These qualities must be added if men shall seek to gain admittance into that high presence. We cannot for a moment consent to the conceptions of many in the world, that mere ceremonies and ordinances, important as they are, are the all-fundamental and important things. They are fundamental, they are important, but the more important thing is the living of the gospel, preparing to enter into that presence by receiving the training necessary and essential; and one of those essential things is to develop within us the spirit of honesty, so that we will be honest with God and honest with our fellow men.

THE BANKRUPTCY LAW

There is a law called into existence for the relief of men who are oppressed because of their creditors, and through taking bankruptcy men may be released from their obligations. I have many times been asked the question, who is justified in taking bankruptcy to avoid an obligation? My answer has been— and I would like to make it here, and if I am wrong I stand to be corrected— that no Latter-day Saint, so long as his creditors give him the chance, the faintest chance, to work out and meet his obligations, ought to resort to accepting the law of bankruptcy. It is only for those who are oppressed, those who have no chance, no hope, and nothing but oppression following them. They may be justified, but surely no one who can possibly work out his problems with his creditors, ought to resort to this means of relieving himself of his obligations.

A PRECIOUS HERITAGE

When my father died he was a poor man with a large family, but he left us a credit that I have counted as worth more than millions. I never knew him to do a dishonest thing in all his life, nor would I be

ashamed for the whole world to see his acts revealed. I confess to you that has been a greater joy and strength to me than money would have been. I plead with you to leave that kind of an inheritance to your sons and your daughters, that they may be stimulated and inspired by your honesty, by your integrity, by your dependability, to be honest with God and with their fellow men; that that heritage may be left with them that may inspire them to go on and perpetuate these high standards in preparation for the more glorious things that are to come to those who can maintain such high ideals.

God bless the Latter-day Saints that we may not forget, in this season of harvesting our bountiful crops, to settle with the Lord and to settle honestly and justly and fully; that we may see growing in ourselves that spirit of honesty that shall support and sustain us during these perilous times that are upon us and that shall come. I pray for it in the name of Jesus Christ, Amen.

ELDER JOHN WELLS

of the Presiding Bishopric

I desire to express appreciation for my membership in this Church and how thankful I am that the gospel found me in my youth; how glad I am to be in the service of the Lord, and my desire is to be loyal to my brethren.

The Lord has blessed me with a testimony of the truth. I am so thankful that I am not tossed about with every wind of doctrine that blows. I firmly believe in my God, the Father; and in my Redeemer, Jesus Christ; and in the divine mission of the Prophet Joseph Smith.

I want to call attention to an incident in the life of our Master. This was the last day of his public ministry. He was in Jerusalem on that fateful Tuesday before his crucifixion. There, near the Temple treasury, he was questioned by Pharisees, Sadducees and scribes. First, the Pharisees asked him this question: "Is it lawful to pay tribute to Cæsar?" Then a group of Sadducees questioned him concerning a woman who had seven husbands and whose wife would shall be in the resurrection? Then there came to him out of the crowd a lawyer or scribe who propounded a very important question. May I quote from the 12th chapter of the gospel of St Mark:

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he;

"And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

If our deep sense of responsibility to our God and to our fellowmen were understood as our Master intended it to be, there would be few other laws needed. There would be no occasion for the states of the Union to enact thirteen thousand laws a year if we were living the two great laws given by Jesus.

To love one's neighbor is to be a brother to him in the largest, deepest and most serious sense of the term. Neighborliness is helpfulness, sympathy, kindliness and good will, without any expectation of reward. To expect a reward would defeat the very ideals of neighborliness.

Men and women throughout the United States and in this great Latter-day Saint Church of ours are trying to apply this law. Rich men are disposing of their wealth so that it will be helpful to their neighbors. There are some wonderful examples in this country, of the distribution of great wealth to help those less fortunate.

Among the Latter-day Saints the principle of neighborliness has prevailed. Years ago I listened to a discourse by President Anthon H. Lund. He emphasized the fact that all mankind are our neighbors, but particularly those of the household of faith.

Every person should be given an opportunity to live a normal life, and bishops are anxious that the members of their respective wards should have this opportunity. Organizations and societies, particularly the great Relief Society, are always helping men and women to live a normal life. To live such a life it is necessary that the individual have health, an occupation, recreation, an education, and a love of the gospel of Jesus Christ. The man without employment is not living a normal life. Every man should be earning a livelihood for the maintenance of his family. If he does not do this, then someone else must do it, and this frequently leads to the loss of self-respect and pauperism.

The early pioneers came here almost destitute, but with courage and determination they wrung from the soil the necessities for their sustenance. They took the wool from the sheep; hides were tanned into leather; cotton was cultivated; and clothing was made, mostly at home. Later factories developed. These were small community industries, but they answered the purpose and provided clothing and other necessities for the people. Later came an effort to establish the United Order, but the Latter-day Saints were not prepared for this system of living. Then that great statesman and prophet, Brigham Young, established in many of the communities of the Latter-day

Saints a cooperative system of buying and selling. Some of these stores are still doing business. Now we are in a competitive era or epoch where great aggregations of capital controlling highly specialized industries, practically dominate the avenues of production. This has compelled men and women to sell their handicraft and ability—what we call labor—for wages upon which they live. Now we have the chain system of buying and selling. What the future holds for the working man is difficult to foresee.

One of the greatest problems, however, is that of employment, especially for our brethren and sisters who have passed middle age. The other day I read of one great establishment employing fifty thousand men and women. The average age of these employees is thirty-two years. Today is the young man's day. Our older brethren are having quite a struggle. Some of them have reared families, sent boys and girls into the mission field, and haven't been able to accumulate means to sustain themselves in their old age. Tragedy comes into the lives of these men when notice is given them that their services are no longer needed.

There are quite a number of our people who have failed in their little communities. They become despondent, and, seeing rosy advertisements in the newspapers, think that if they could only get to Salt Lake City they could obtain employment. Many of them suffer disappointment.

Then there is the problem of the young missionary, nearly a thousand of whom return from the missions each year and find it very hard to establish themselves in the communities where they formerly lived. There is also the problem of the widow left with a family to rear, whose only possession may be a little home and lot. She feels that if she could get to Salt Lake she would be able to do housework, cleaning, etc. Most of this class are disappointed. There are many other angles to this situation which time will not permit me to mention.

Winter is coming and many who are now employed will soon be discharged. They will come to the bishops and others for help. As much as possible is being done by the employment department of the Presiding Bishop's Office and by the General Board of Relief Society, but this is largely local. It furnishes help to those only who live within a small radius. There are thousands of others who need assistance. In order to reduce this unemployment, may I make a few suggestions. First, that the presidents of the stakes and high councils, in their monthly meetings, discuss the local situation and try to furnish employment for people who are out of work in their own stakes. Second, the bishoprics of wards at their monthly meetings with the ward teachers should inquire of those in need of employment in the various districts. Then every member of that ward should try to furnish it. Third, at the regular bishopric meeting, which should be held every week, the bishopric of the ward should discuss and if possible provide ways and means of helping those who are seeking employment. Fourth, the

quorums of the Melchizedek Priesthood should also help. Their meetings should be something more than calling rolls and discussing doctrine, important as such work may be. If the one hundred and three quorums of high priests, the one hundred quorums of seventy, and nearly five hundred quorums of elders, would make it their business to look after the temporal welfare of their members, marvelous things could be done. There are approximately two thousand classes of high priests, seventies and elders in the various wards, some of these units being quite small, others large, and if they made it a part of their business to find out who is seeking employment, no doubt many could be found employment. All it needs is a little more sympathy, a little more kindness, a little more helpfulness, so that we may show our Master that we are trying to love our neighbor.

There is another story of the Master on that fateful Tuesday that I desire to mention. After he had left the temple he went with his disciples upon the Mount of Olives and made this statement concerning the future:

"When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger and took thee in? or naked and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Lord has not blessed all with the same power and ability to acquire wealth. Let us have sympathy for our unfortunate brethren. The unemployment problem would not be a serious one if the members of this great Church of ours would all lend a helping hand and make every effort to retain in the wards not only elderly persons and widows, but the young men and women who frequently leave the community to seek employment and who are so badly needed in the communities where they were reared.

May the Lord add his blessings to these thoughts. May we think seriously of the suggestions I have made, and may the power and strength of this great congregation be applied as the Master desires—in service to our fellowmen. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I am very glad and happy that we as a people have passed safely over another six months period.

I desire to say to you that my life is being crystallized into a very few things that are important to me. The great hope that I have is to be saved in the kingdom of God. I have a great desire to be true and faithful and devoted in my work; to be honest, frank and straightforward with the people. I know of no other way. I can see no other outlook, and I have no other desire than to sustain the priesthood of God, to uphold those whom we sustain as prophets, seers and revelators in the Church of Christ. If there is not safety in this there is no safety for the Latter-day Saint people.

I have never in all my travelings and teachings among the people been told what to say. I realize the importance of this occasion. I understand what time means. At the conference six months ago I was fortunate in being called upon, and I occupied three minutes. To my surprise I was complimented everywhere I went. People say it was the best sermon I ever preached. Of course, did I believe what they said to me I would close now; but I have what I think is a message, at least I desire to call your attention to a certain matter that transpired with me this year.

About the fourteenth or fifteenth of August Dr. George W. Middleton, together with Elder Levi Edgar Young and the doctor's son, (I was an invited guest), went by auto to Casper, Wyoming, 515 miles distant from Salt Lake City. The purpose of the meeting which we there attended, was to honor the pioneers. It was held under the auspices of the Oregon Trail Memorial Association. The officers of this Memorial Association are as follows: President, Howard R. Driggs; Vice-President, David G. Wylie; Secretary, Ellen Eaton; Treasurer, Guthrie Y. Barber. There are also fifteen directors. Dr. Middleton is appointed to look after the markers in Utah.

I now read the parting words of Mr. Meeker:

"'I am not quite ready to go; my work is unfinished,' were at once a benediction and a request to the Memorial Association. They reflect the inner spirit of the foundation of the Oregon Trail Memorial Association. At the same time they lay sacredly upon us the great cause for which he gave his last full measure of devotion."

It is not my purpose to enlarge upon this Oregon Trail subject. Never before, strange to say, (and I was born soon after the people arrived in this valley) did I get the spirit of what it all meant. I have never understood, I have never comprehended, what it all meant to our fathers and mothers, the pioneers. But I confess to you that I have had that feeling burning within my bosom, that desire, to do honor to those great men and great women who made it possible in this day for us to enjoy all the comforts of life.

I quote from Professor Driggs:

"We are brought a little closer to the tragic cause of it all when we realize that fully twenty thousand lost their lives in an effort to reach the Golden West They had no means of marking the graves of the dead in those prairie stretches. Only one grave out of all of the twenty thousand, so far as we know, is surely marked. I refer here to the grave of the pioneer mother near Scott's Bluff, Nebraska. When Rebecca Winters passed away one of the company had the forethought to pick up an old wagon tire that lay along the trail. Bending it into an oval he set the tire within the grave. On the top of the tire was chiseled the mother's name and age. A party of surveyors laying out the railroad along the North Platte happened by mere chance to run their line right over the mother's grave. Then the surveyors, with a touch sympathy that is beautiful to think of, went back for twenty miles and changed the line of survey, that it might miss the mother's grave."

That is the purpose of this organization, and they contemplate in the year 1930 a great gathering at Independence Rock. They desire to make that a national marker in the United States. It is a great barren rock. I have read of it many times but never saw it before. These markers will call the attention of the people to what has been accomplished by these pioneers, a thing that many people know very little about. I desire to be one among the number to honor such men and women.

At Casper we held a meeting Friday evening. I think there were something like two hundred people assembled, who were among the best and choicest of the people of that community. Professor Driggs, Elder Levi Edgar Young and Dr. Middleton talked. The people were friendly, they were courteous, they were in sympathy with the Mormon pioneer people as well as the Memorial Association of the Oregon trail.

There is a story—it is beautiful—I love to make an effort to tell it. The history of the West sounds like tales of the Arabian Nights; but as far as I know only parts of it have ever been told.

Dr. Driggs asks: "Will the warp hold? It will hold providing we can keep alive the sacred stories of the pioneer builders of this nation in the hearts of American boys and girls."

Coincident with the Mormon Pioneer movement their prophet prophesied they would go to the Rocky Mountains, and, in a way, they were forced to go west. They started out not for conquest, not intent upon spoil, but to worship God, build up cities, do mighty deeds and to build for greater happiness.

Had it not been for great spiritual leaders this barren wilderness could never have been peopled in so short a time, and it would not have gained much momentum had it not been for immigration. It would appear that this people threw themselves almost blindly into what would seem to the natural man, impossible, but under the leadership of inspired men they accomplished the unbelievable.

We must not forget to remind the next generations of the glorious strength of faith, hope, courage and the love of God they possessed.

Try to remember that the pioneer, no matter of what race, is fast disappearing. Often he is a tragic figure. History is leaving him

behind. Few of us are so gifted as to be able to attract and to converse intelligently with our own children. A parent must be a genius to tell of the days of their strength, the days of their suffering, sorrows and defeats, and yet make clear how they won glorious victories.

The next generation cannot feel, neither can they understand, sense or appreciate what it all means, surrounded as they are with ease, comforts and luxuries. They are unmindful, and it should be burned into their souls and memories, to respect the doting pioneer, tottering with old age, to remember their minds are stored with the richest experience and historic lore.

We have no way of testing and proving the next generation, through trials, sacrifices and suffering; neither can we force these historical truths upon them, and to reason would seem fruitless. It is said: "People shape their lives largely the way we are today living."

I have thought a great deal about our fathers and mothers and their great object, and I have wondered what it was that the Latter-day Saint people had—the desire, the ambition, the faith and the hope—that enabled them to sacrifice, suffer and die for the gospel of Jesus Christ. I am made to understand what their great objective was. Something new had transpired. God the Father and Jesus Christ the Son had appeared to that young man Joseph; and also the everlasting gospel, a knowledge of the truth as it is in Jesus Christ and the power of God unto salvation, had been revealed. The restoration of the gospel, the restoring of the priesthood with all its keys and its powers and authorities were conferred upon these men; also the eternity of the marriage covenant, including a plurality of wives.

The bringing forth of the Book of Mormon, the redemption of Zion, and the building up the City of Jerusalem, and the gathering of the Ten Tribes—these were the great objectives that were placed before our fathers and mothers.

I often think of mother, and while she was a very practical woman, a woman who lived by faith, a woman who had suffered and sacrificed, a woman who had left her whole race of people and was the only one we know of who has ever been converted from her immediate family, yet mother had that great vision of the celestial glory, of becoming a queen. And surely she is a queen, because when I visited her people I brought to her over one hundred names of her ancestors, and we went into the temple at Logan and did the work for that good mother of ours.

That was the dream, that was the great vision, that they had of the future; and that was why they were sustained in their suffering and in their sacrifices and in their troubles and in their tragedies.

My dear brethren and sisters, what is your objective? That question has been put to me more than once. Our objective is to carry out the will of God and through the direction of his servants the prophets to fulfil every prophecy and every revelation that we find written in the Doctrine and Covenants; for surely God will not forsake his people if they will repent of their sins. It is needless for me to say more.

For the past week or so I have read the Book of Mormon through,

and I was surprised how deeply interested I became in the people who inhabited this continent. I discovered that whenever they served God and kept his commandments they prospered in the land; and whenever they failed (and I hope we will never fail) then came their destruction, until that people became extinct.

I pray God to bless you. I pray God to be with each and all of us, for I do not believe that a man can remain faithful in this Church and devoted and true to his covenants, who fails to keep the commandments and who has not a testimony that Jesus is the Christ. To this end I pray that the blessings of the Lord may rest upon us, in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

I realize that I am standing in the presence of the strength of Israel; in the presence of men who have been tried and proved; who have been called to responsible positions in the Church, in stakes, in wards, and in missions. These calls have come because of integrity and obedience to the principles of the gospel and the kingdom of God.

DUTIES OF WATCHMEN ON THE TOWERS

I desire to address myself more particularly to you, my brethren. We are watchmen on the towers of Zion. The Lord has placed in our hands great and wonderful responsibilities. No men anywhere in all the earth, no matter what their calling, hold responsibility equal to that which we have received, for we have had conferred upon us the priesthood of God. We are possessed of divine authority and have been set apart as his servants and watchmen upon the towers of Zion. Our duty is to teach, to guide and direct the members of the Church in the path of righteousness. Our duty is to set examples before the world, that they, seeing our good works, may glorify our Father in heaven, and have faith and confidence in us. It is our duty to warn all men and endeavor to teach them the truth, so that those who will not hearken may be left without excuse.

I endorse all that has been said at this conference and I hope that the things we have been taught will find place in our hearts and that they may never be removed. Something has been said, very timely, very necessarily, in regard to the sacrament, in regard to the Word of Wisdom, the payment of tithing and offerings, in regard to fasting and other principles of the gospel. There are one or two thoughts that I desire to present in relation to the question of the sacrament, more particularly in regard to the meetings that have been set apart in the Church by revelation, by commandment of the Lord, for the partaking of these emblems representing the body and the blood of Jesus Christ.

THE INTRODUCTION OF THE SACRAMENT

In my judgment the sacrament meeting is the most sacred, the most holy, of all the meetings of the Church. When I reflect upon

the gathering of the Savior and his apostles on that memorable night when he introduced the sacrament; when I think of that solemn occasion my heart is filled with wonderment and my feelings are touched. I consider that gathering one of the most solemn and wonderful since the beginning of time. There the Savior taught them of his coming sacrifice, which in their bewilderment they could not understand. He plainly told them of his death and that his blood should be shed, and this was said in the very hour of his agony for the sins of the world. It was a very solemn occasion; there the sacrament was instituted, and the disciples were commanded to meet together often and commemorate the death and sufferings of Jesus Christ, for his sacrifice was for the redemption of the world. He was about to take upon him the responsibility of paying the debt brought upon the world through the fall, that men might be redeemed from death and from hell. He had taught the people that he was to be lifted up that he might draw all men unto him, and that all who would repent and believe in him, keeping his commandments, should not suffer for he would take upon himself their sins.

THE PURPOSE OF SACRAMENT MEETINGS

We have been called upon to commemorate this great event and to keep it in mind constantly. For this purpose we are called together once each week to partake of these emblems, witnessing that we do remember our Lord, that we are willing to take upon us his name and that we will keep his commandments. This covenant we are called upon to renew each week and we cannot retain the Spirit of the Lord if we do not consistently comply with this commandment. If we love the Lord we will be present at these meetings in the spirit of worship and prayer, remembering the Lord and the covenant we are to renew each week through this sacrament as he has required it of us.

APPROPRIATE SERVICES

I do not believe that the Lord is pleased with us when we turn this sacred meeting into a concert. I do not believe that he is pleased with us if we assemble in this meeting in a spirit of levity and not solemnity. I am sure he is not pleased when men are called to speak in these services whose hearts are not touched by the principles of the gospel, and when they have no faith in the mission of Jesus Christ, and when they cast doubts upon the efficacy of his atonement and the sacrifice he made for the sins of the world. I am sure he is not pleased when we meet on such occasions to be amused, to be entertained, rather than to be instructed and to obtain spiritual education and thought and reflection.

I do not believe it is necessary, very frequently at least, for presiding officers to go outside of their wards and stakes to find speakers; not that this is something they should never do, but I think we many times ignore worthy men living in our wards who are filled with the spirit of the gospel. I know it is not pleasing to me when

I attend a service and someone is called upon to speak who stands before the people and presents, though it be in a pleasing way, some platitudes, some philosophy of men,—the ideas of those who today mould the thought of the world, but who in their own hearts have no faith in or love for Jesus Christ -or who discuss questions at variance with the fundamental principles of the gospel. I think this is an occasion when the gospel should be presented, when we should be called upon to exercise faith and to reflect on the mission of our Redeemer and to spend time in the consideration of the saving principles of the gospel, and not for other purposes. Amusement, laughter, light-mindedness, are all out of place in the sacrament meetings of the Latter-day Saints. We should assemble in the spirit of prayer, of meekness, with devotion in our hearts. I know of no other place where we can gather where we should be more reflective and solemn and where more of the spirit of worship should be maintained.

SOLEMN ASSEMBLIES

The Lord called upon the people in an early day of the Church to meet in solemn assembly, and speaking of these assemblies, he said:

> "Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;
>
> "That your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High."
>
> "Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings."

We should not get the idea from this scripture that the Lord is displeased with us when we laugh, when we have merriment, if it is on the right occasions. He has said, however, that in our solemn assemblies such things as light-mindedness, laughter and merriment are out of order. We should cease from all light speeches, laughter and wrongful thoughts and desires, from all things which will detract from the teachings and the influence of the Spirit of the Lord.

I felt that I would like to say this much after listening to the excellent remarks on the sacrament and the purpose for which it was instituted.

COVENANTS AND OBLIGATIONS

In conclusion I want to ask you a few questions, and I speak, of course, to all the members of the Church. Do you think a man who comes into the sacrament service in the spirit of prayer, humility, and worship, and who partakes of these emblems representing the body and blood of Jesus Christ, will knowingly break the commandments of the Lord? If a man fully realizes what it means when he partakes of the sacrament, that he covenants to take upon him the name of Jesus Christ and to always remember him and keep his commandments,

and this vow is renewed week by week—do you think such a man will fail to pay his tithing? Do you think such a man will break the Sabbath day or disregard the Word of Wisdom? Do you think he will fail to be prayerful, and that he will not attend his quorum duties and other duties in the Church? It seems to me that such a thing as a violation of these sacred principles and duties is impossible when a man knows what it means to make such vows week by week unto the Lord and before the saints.

If we have the right understanding we will live in full accord with the principles of truth and walk in righteousness before the Lord. How can we receive his Spirit otherwise? I can see the significance in the commandment the Lord has given us to assemble frequently and partake of these emblems in commemoration of his death. It is our duty to assemble and renew our covenants and take upon us fresh obligations to serve the Lord and keep his sayings of which we have heard so much during this conference. How can a man go forth after making such covenants and cheat his neighbor? or rob the Lord? or violate any other commandment and refuse to walk in the light of truth? I am sure if we could picture before us—as I have tried many times to do—the solemn occasion when the Savior met with his apostles; if we could see them there assembled, the Lord in his sadness, sorrowing for the sins of the world, sorrowing for one of his apostles who was to betray him, yet teaching these eleven men who loved him and making covenant with them, I am sure we would feel in our hearts that we would never forsake him. If we could see them there assembled and could realize the weight of the burden which was upon our Lord; and after their supper and the singing of an hymn, their going forth, the Lord to be betrayed, mocked and scorned, the disciples to forsake him in the deepest hour of his trial—if we could understand all this, feebly though it be, and feebly it must be, I am sure, my brethren and sisters, we would forever more want to walk in the light of truth. If we could see the Savior of men suffering in the garden and upon the cross and could fully realize all that it meant to us, we would desire to keep his commandments and we would love the Lord our God with all our heart, with all our might, mind and strength, and in the name of Jesus Christ would serve him.

That we may have the desire to do this I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We would appreciate it if each of the brethren whose names I will read, would leave word at the Bureau of Information, if they are here; because I do not like to call on them if they are not here.

We have been in the habit of hearing from our United States mission presidents, nearly always at these conferences, but we have neglected Brothers Andrew Johnson, J. A. Cahoon, Samuel Martin,

Charles H. Hyde, J. Howard Jenkins, Lorenzo W. Anderson, Joseph L. Peterson, and Alma G. Burton. Some of these brethren have been home nearly a year.

If Brother Hyde is here now we would like to hear from him. If the other brethren whose names I have mentioned, who have been here for six months or more, will send in their names we would like to hear from some of them—briefly, of course.

As I said six months ago, I say today: I really feel in my heart that we ought to have at least three days of conference and one meeting in addition. We cannot seem to get through and hear from as many people as we would like to hear from.

ELDER CHARLES H. HYDE

Former President of the Australian Mission

I am delighted to have the opportunity of being able to represent the Australian Mission. I have labored among the people of that island-continent for something over seven years in all, having performed two missions among them.

I was delighted with the remarks of Elder Rey L. Pratt yesterday concerning the Book of Mormon. We have endeavored in Australia to present that book to the people, and I believe that we were highly successful in the effort. A great many books were placed in the homes of the people of that land, especially during 1927. We endeavored to make it a memorial year. The elders caught the spirit of it and did a splendid work in presenting that book to the people. We gained an additional testimony of the divinity of the book through our efforts. I would like to say, too, that we gained a wonderful physical testimony of the divinity of the Book of Mormon in journeying from San Francisco to Sydney, Australia, in coming in contact with the people of the Hawaiian islands and the Samoan islands, and learning something of them and their present conditions; and then coming in contact with the more western peoples of the Fiji islands and the Solomon islands, and especially with the aborigines of Australia. We realize the marked differences between the Polynesian races and those more western peoples, and we recognize in the Polynesians, Israelites, the children of God. They are responsive to the teachings of the gospel and to all civilizing and educational influences, while those of the more western tribes are not nearly so susceptible and have been long removed from any contact with gospel influences.

Among the people of Australia, those who have settled there in the last one hundred years, we find a splendid type of people, many of them responsive to the teachings of the gospel; and they long to hear the testimonies of the servants of the Lord. However, we are handicapped, as many of the other missions are, through the lack of elders. There are but thirty-two elders now laboring in Australia, endeavoring to reach something over seven millions of people scattered

over an area of country nearly as large as the United States. Of course these people are congregated in a great measure in the larger cities of Australia, which makes them to some degree more easily reached. But we find that the people living in the country districts are more susceptible to gospel influences and more ready to listen to the elders, and they are harder to reach because of the long distances the elders have to travel.

However, there is a growth among that people numerically as well as spiritually. With the new members and the natural growth of the Church we are able to just keep ahead of the number who die and those who drop out of the faith. Our numbers increase a little each year.

The people there are very faithful in the payment of their tithing. The per capita tithing reaches a very high figure, and we are glad to see the manifestations of the faith of those who have identified themselves with the work of the Lord.

It is a very good mission to work in. It has many advantages of an educational nature that our young men would be pleased to enjoy if they really understood the conditions in that land. The people of Australia are an educated people. Many of the children ten or twelve years old among that people read the Book of Mormon in our classes just as readily as do our elders. They have a splendid school system and all things that tend towards the growth and development of that good people.

I rejoice in the testimonies that the Lord has blessed me with, for his sustaining power and influence while engaged in that missionary work. I testify that the Lord is with the elders, the power of the priesthood is manifested among them, they enjoy the spirit of their calling in rich measure, and they return home blessed and favored of the Lord because of their faithful efforts.

May the Lord add his blessings to us and to the good people in that far-off land, I pray in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more *can He say* than to you He hath said,
You who unto Jesus for refuge have fled?"

The grand old hymn loses none of its inspiration with time. It is well to consider what the Lord hath said and to act in accordance therewith. The tenor of the instruction thus far given in the present conference has been this: Keep the commandments of the Lord! A grand summation indeed; and if that admonition were followed in spirit and by effort there would be little need, as has been suggested, of dealing with particular and specific commandments.

AGENCY AND COMMANDMENTS

We boast much of our freedom and agency, and I find some who seem to have difficulty in reconciling the thoughts of freedom and individual agency on the one hand with the fact that we are living under commandment on the other hand.

In the scripture already quoted to you the purpose of placing man upon the earth has been declared: "And we will prove them herewith, to see if they will do whatsoever the Lord their God shall command them." A plainer or more comprehensive statement than that of the Lord's purpose could scarcely be conceived—to see whether we shall do whatsoever the Lord shall command us—because our agency enables us to do or to refrain from so doing, for the Lord will not compel.

This life is ofttimes, and very properly, referred to as a probation. "And we will prove them" the Lord says, putting us upon test, to see whether we will exercise our agency in choosing to do whatsoever the Lord our God requires of us. The Lord wants to know about that. Perhaps His foreknowledge shows the result to Him, but it is necessary that we demonstrate it. There is much work ahead of us, and the Lord desires to know whom He can trust with authority and power beyond the grave, so this probationary period has been provided that we may prove and demonstrate beyond all question as to whether we can be trusted, as to whether we shall be entitled to the welcome: Well done; you have been faithful over what may have seemed to be a few things, and perhaps relatively small things, but you have been proved and you have shown that you can be trusted with many and greater things.

REVELATION ON FUNDAMENTALS

In the early days of the Church, indeed before the Church was organized as a body corporate among men, the Lord gave revelation after revelation, specific and of profound importance. That revealment was the foundation, and how firm a foundation it is! I should be very much surprised if the Lord were revealing today the same fundamental principles, for they have already been revealed, and under His command they have been recorded; they form the constitution of the Church. Revelation is coming from Him day by day through inspiration to His servants, and we should note the trend of that inspiration and the particular principles that are emphasized from time to time. Are we today hearers of that word alone, or doers of it? You Bishops of Wards, Presidents of Stakes, members of the Church, will you simply remember that something was said at this conference, or will you go hence to carry into effect in your several fields what has been presented and what shall yet be presented unto you as requiring especial attention? We are not looking for something new in the sense of that that has never before been given to this people, but we are looking to see the way the Spirit is pointing as to those particular duties that are most especially important to us at this period.

OBEDIENCE A FORM OF ENERGY

There is a profound principle embodied in that admonition to keep the commandments of the Lord. Have you ever thought of the fact that there is a power, an actual force, a definite form of energy, in obedience? That energy is just as real as the force that is giving light to these lamps serving in the hours of darkness to illuminate this great auditorium for us. I think we shall yet come to recognize the force, the power, the energy, that lies in obedience. We have many demonstrations of it.

I have been impressed with the fact that the scientific spirit, as man calls it, is manifest in the organization of this Church and in its operation. It is only through obedience to what we call the forces of nature, the laws of energy, that we are able to make them serve our purposes. We would have none of these lights unless we obeyed strictly, with full purpose of heart, the laws of electricity.

Yesterday morning between nine and ten o'clock Mountain Time, we heard in this city the very voice of the Premier of Great Britain who had just landed at the port of New York. How was that miracle made possible? Through strict obedience to the laws by which the energy was employed and then applied through the radio, and in none other way would the marvel have been wrought. We have to obey the laws of light, the laws of mechanical construction, and the laws of chemistry if we would operate the camera successfully and get good pictures. That time-piece yonder would be worth nothing had not the laws of mechanics been very strictly obeyed in its construction. It is only through obedience to law that we enjoy blessings.

A MASTERLY GENERALIZATION

The Prophet Joseph Smith, as is common with the prophets of God, went beyond the inventors and discoverers and gave to us in a generalization—one that challenged the attention of thinkers who paid attention to it—one that embodied the solemn truth that by law irrevocably decreed, not for this earth alone, but before the foundations of the earth, it is ordained that when we obtain any blessing it is by and through obedience to the law upon which that blessing is predicated. Those who considered this said: Well of course; we knew that before, but we had not thought of it. So always with generalizations of great import. All of them are wonderfully simple, but it has been said, and with propriety, that none but a genius or a prophet can safely generalize.

What of the leper in Syria who through obedience was healed of his leprosy? What of the widow who went to Elisha, that man of God, when she was in great distress, and by compliance with and unquestioning obedience to the commands he gave her, she and her children were provided for? We may live under the blessings associated with law, if we will obey.

MAN'S NATURE TO OBEY

There appear to be many contradictions in human nature. Have you ever thought of the fact that it is really natural to man not only to obey, but to desire to obey? Think of the wealth that is being applied to investigation and research in science, and what is the great purpose of it all? Let us confine ourselves to what we call, artificially, perhaps, physical science. Our great men are at work in laboratories, and we think it nothing now to expend millions upon the equipment and maintenance of such institutions. Summed up, what are they trying to do? To discover new laws. Not to create them; you cannot create laws of nature, but to discover new laws. For what purposes? So that they can put themselves in subjection to those laws, to obey them. What? To be subject to new laws? Yes, because there are blessings predicated upon each of those laws, and men want those blessings. Men of science know very well that blessings cannot be obtained except through obedience to the corresponding laws. And then in strange inconsistency we find some who say that though we have to comply with physical law, natural law as we call it, in order to enjoy the blessings connected therewith, it is not necessary to comply with laws relating to the spiritual activities of man.

LAW OF THE TITHE—AN ILLUSTRATION

The law of tithing has been referred to as an illustration. But, brethren, take this to heart: the inspired servants of the Lord tell you at this conference no new principle connected with tithing, but they tell you it is necessary that you give your attention to the living of that law! Take that home with you, put it into effect in your stakes and wards, and let every member of the Church take it home with him and put it into effect. The Lord knows why he has inspired His servants to say that unto you at this time; that it is necessary that this people shall live up to that law. If there were time I would like to consider with you that sublime principle and law. Do you know that the soil can be sanctified by the tithing of its products? The land can be sanctified. There is a relationship between the elements and forces of nature, and the actions of men. Did not the Lord sanctify the land to Israel of old as long as His covenant people lived up to their covenants? He warned them of what would come if they forfeited that sanctification. He told them of the destruction that would come upon them, and it came because they chose the evil alternative, in large measure.

We should be sanctified, our homes should be sanctified, and we can attain that condition in part by living up to that portion of the law, and in its entirety by living up to the law in its fulness. Are you feeding your children tithed food? Are they wearing tithed clothing? We are to be tithed people. That was characteristic of the covenant people of old. It will be so ever. The law of tithing will abide, though it may be superseded by a yet higher law to which we shall learn to subscribe.

REWARD AND PUNISHMENT—NATURAL EFFECTS

Again, the Lord has said that according to the laws we obey here shall we receive from Him. We speak of rewards just as we speak of punishments. But rewards and punishments will come through the operation of law. The Lord has spoken illustrating that great truth by reference to what He had already revealed respecting the kingdoms or orders of glory, to this effect—If a man cannot or will not obey celestial laws, that is, live in accordance with the celestial requirements, he must not think that he is discriminated against when he is excluded from the celestial kingdom, because he could not abide it, he could not live there. If a man cannot or will not obey the terrestrial law he cannot rationally hope for a place in the terrestrial kingdom. If he cannot live the yet lower law—the telestial law—he cannot abide the glory of a telestial kingdom, and he will have to be assigned therefore to a kingdom without glory. I rejoice in the consistency and order of the Lord's plan and in His revelations to us.

Let us go forth carrying the spirit of this conference into effect, that the word of the Lord may be something more to us than mere sound; and so I pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

We rejoice in knowing that our patriarch, whose health is such that he cannot be with us, is resting quietly and hearing by means of the radio the proceedings of this conference. It is a source of a great deal of regret to us that he is not with us.

Brother Smoot, as you all know, is actively engaged in work at Washington, and cannot be with us. He is laboring with all his might and main, and I regret to say that his health is not as vigorous as it has been in the past. The great burdens resting upon him are telling very strongly upon him physically.

Brother Widtsoe is thoroughly enjoying his labors, and is accomplishing a fine work in Great Britain.

I have received a very grateful expression of thanks for the amplifying sets that have been arranged to accommodate those who are hard of hearing. They appreciate them very much.

My attention has been called to the fact that I did not mention Brother John P. Lillywhite as one of the returned mission presidents from whom we have not yet heard. Brother Lillywhite and his good wife are here with us. The reason I did not mention him is that we have not yet had time to neglect him, as he has been home but a few days

The congregation sang "Redeemer of Israel," and the benediction was pronounced by Elder A. Richard Peterson, President of the Emery Stake.

Conference was adjourned until 2.00 p. m.

AFTERNOON MEETING

At 2 o'clock p. m. the Conference reconvened, with President Heber J. Grant presiding.

The congregation sang the hymn, "High on the Mountain Top."

Elder Alfred L. Hanks, President of the Tooele Stake, offered the invocation.

The hymn, "Guide us, O thou great Jehovah," was sung by the congregation.

ELDER STEPHEN L. RICHARDS

I feel very humble and very weak in approaching this duty, not because I have not thought and studied and prepared for it. I presume that we are all apprehensive on occasions such as this, lest we might not profitably occupy the time of the saints and speak those things which are in consonance with the wisdom of our brethren and the Spirit of God. I can think of no other reasons which give rise to the fears and the trepidation which hold one as he stands in this great presence. I have prayed that my words and my thoughts might be in harmony and ring true with the great messages which have been delivered during this conference.

IN THE LANGUAGE OF YOUTH

I have been hoping that the Church may interpret the gospel in the language of youth. I am certain that if boys and girls can understand its glorious message they will respond. Religion has always seemed more or less formidable to youth. I think that is in part because its inhibitions and its "don'ts" have been emphasized rather than its persuasions and its happiness. The representative of religion has usually been characterized as a somber joy-killing person without much of human understanding and human sympathy. I would, if I could, change this erroneous conception, indulged by youth, and substitute the glorious conceptions of abundant life and living given to us by the Lord Jesus Christ.

Youth should understand that the spirit is the life of man, and the body is its tabernacle; that the tabernacle cannot be polluted or defiled without injuring the spirit, and that the spirit will grow and develop only as the house in which it dwells provides an atmosphere of purity and beauty. Youth admires strength and power. They must learn that the real strength is the strength of being clean.

LIBERTY AND SAFETY THROUGH OBEDIENCE

Youth should know that obedience is not bondage, but liberty—liberty under law; that the only real freedom is the freedom from our weaknesses; from the vices, the remorse of conscience, and the infraction of law. When youth understands that the bending of the will in obedience tends to liberty and joy, then lawlessness, disrespect and irrever-

ence will wane. I wish that youth could realize that the only death to be feared is the death that is the wages of sin, and that the gospel program of living is insurance against that dreadful calamity; that the commandments of God, both the "shalts" and the "shalt nots," and the warnings, reproofs and admonitions of God's servants, are all kindly calculated to hedge round the precious age of youth with safe-guards which shall protect its course until the age of wisdom and judgment shall be reached.

I know that it is difficult, but I wish that everyone who reproves youth could "show forth afterwards an increase of love toward him whom he hath reproved, lest he esteem him to be his enemy." I know of nothing in scripture that evinces a nicer understanding of human nature than does this splendid admonition given of God, so delicately put.

MANIFESTATIONS OF GOD'S TRUTH

While I recognize the necessity of the prohibitions and injunctions of the gospel, all to be interpreted for the blessing of man, it seems to me that I would lay my major stress for youth on the positive, constructive, inviting concepts of truth which enlarge the vision and hold forth those exalted hopes, stations and glory which attract the soul of man as the marvelous magnet of the sun attracts the planets of the universe.

Youth should understand that all the beauties of nature, the majestic mountains, the hills and vales, the streams crystal clear, the changing seasons, the gorgeous garb of earth, the peace of the summer night, the thunderous awful beauty of the storm, are all but manifestations of God; that the unfoldment of science is but a revelation of fragments of God's truth, and that the searcher for facts, when he discovers truth, however startling it may seem to the human mind, will never find anything, if it is real truth, which is not compatible with the revelations of God as they have been made known and will be made known to his prophets.

TEACHERS OF UNDERSTANDING AND SYMPATHY

I am sorry that youth seems to be so much disturbed in this respect. I am sure it is attributable to inadequate instruction in the fields of both science and religion. Youth sorely needs today teachers of great understanding and sympathy, who can reconcile apparent conflicts and enable youth to hold fast to God's word and time-tested principles, while science, through experimentation and research, unfolds and develops the secrets and the processes of nature. I have long been persuaded that no teacher will ever be able to perform this high service for youth unless he be at once a man of God and a real scientist, a man who understands and believes the revelations and who fully appreciates the possibilities and the limitations of scientific method. It may seem boastful to say it, but I believe that such teachers are more apt to be found in the Church of Jesus Christ of Latter-day Saints than in any other place in all this wide world.

A PROPER UNDERSTANDING OF RELIGIOUS PRINCIPLES

May youth recognize that all true morality is founded on religious principles; principles that have been tried and not found wanting; that old things are not to be despised merely because they are old, and that the Ten Commandments are still the basis of Christian virtue. I want them to know that the scriptures are the word of God and that they will discover within them the deepest and truest philosophy, the most interesting history, the most vital principles to human life and welfare and the finest literature that the world has ever known. They should understand that pure recreation is not sinful and not inhibited by the Lord; that play is necessary as work is necessary; that both play and work are to be enjoyed; that service is the pursuit of most lasting satisfaction; that worship is the recreation of the soul.

COMPANIONSHIPS THROUGH GOSPEL ASSOCIATION

Would that youth could appreciate in full measure the companionships of gospel association. Would that they could realize that there is no such life-mating as that under the influence of the Holy Spirit and the power of the priesthood; that the quorums are fraternities where men clasp hands in bonds that are stronger than the bonds of death; that the organizations and service in the Church bring friendships dearer and more lasting than even life itself; "that God is a Father; that man is a brother; that life is a mission and not a career."

THE ATTITUDE OF THE CHURCH LEADERS TOWARD YOUTH

I have earnestly desired that youth might more fully understand the leaders of the Church and their attitude toward them, because I think they feel that we are exacting, that we do not understand and are therefore not sympathetic with their environment and their thinking. Perhaps we do not fully understand them. I want them to know, however, that it is not because we do not love them and desire their welfare. I would like to assure every young man and every young woman in the Church of God that they have no warmer and truer friend than President Heber J. Grant. I know that never a day passes that he and his associates in the leadership of the Church do not pray for the youth of Zion, and that there are no lengths to which they would not go to bless them. I entreat the youth to give to their leaders and their parents their confidence and their trust. These are their best friends.

THE SIGNIFICANCE AND BLESSING OF TEMPLES

I wish that youth could grasp more clearly the vital significance and transcendent blessings of our temples. I am fearful that by many the temples are regarded as institutions of rather formidable mystery. I wish they could come to know that these sacred establishments of the Church are places of education and incomparable blessing, where the real meaning of life is made clear and glorious.

After all, to understand the gospel is to love it. I am so enamoured

of its glorious conceptions that I feel sure that if we can win the affection of youth for its joyous principles, their salvation will be assured.

THE GLORIOUS AGE OF YOUTH

What a glorious age of promise youth is, when life is in the bud and early blossom, when each experience is fresh with curiosity and adventure. I think that if we may envy anything it is the life and vitality of youth. I would not rob it of its joy and its sparkle. I would only add to its richness by securing its enjoyment through the passing years. I know that a real appreciation of the gospel will do that. Gospel truth will always quicken the impulses of the spirit, and the spirit is the life of man. It unfolds new visions as knowledge increases, and these new visions keep life ever new; so, in the gospel life, there is youth even in old age.

God bless youth that they may understand truth and us, and God bless us that we may understand youth, I pray in the name of Jesus Christ. Amen.

CHARLES H. HART

Of the First Council of Seventy, and President of the Canadian Mission

We have been fed and refreshed, my brethren and sisters, by the teachings and by the spirit of this conference. I am very anxious, during the few minutes I stand before you, that this feast may be continued, and I am sure that it will only be by the blessings of the Lord that this shall be so.

I felt quite at home at the first session of this conference. I was reminded of our Canadian Mission when the opening prayer was given by a former missionary of that mission, Elder Thomas W. Richards, and when Elder David O. McKay spoke, who recently toured the Canadian Mission. I can assure you, my brethren and sisters, that he gave the same sort of powerful sermons all through our mission, as the one that he delivered here yesterday forenoon. From Portland, Maine, to Windsor, Ontario, in that tour of two thousand five hundred miles that we made in about fifteen days, holding thirty-one meetings, we had the same kind of spiritual feast as we received yesterday from him and also from others of the brethren.

Our tour took us through Maine, to the ancient city of St. John, New Brunswick; from thence, across the Bay of Fundy, through the land of Evangeline, made famous by Longfellow, to the historic city of Halifax, Nova Scotia; from thence to Amherst, Nova Scotia, Montreal, Quebec; to Burlington, Vermont; to Ottawa, Toronto, Hamilton, Brantford, London, Windsor and Chatham. At the last named city we had the opportunity of giving our service over the radio, and one of the striking features of that service was the invitation to Brother McKay to give the benediction. Rather short notice was given,

but we had the unusual joy of just such a prayer as we hear from the priesthood here at home, given over the radio in that land. We received very good reactions from that meeting. We have heard a number of favorable comments from those who were "listening in."

Since that time we have again toured the mission, giving an interpretation of the gospel as expressed through the auxiliaries, through the great Relief Society organization, the great Sunday School organization, the great M. I. A., and last, but not least, the great Primary Association. The Primary Association is capable of doing real missionary work, as it reaches the parents through the children.

On this last tour, in passing through the state capitol of Vermont, we were handed a pamphlet with a picture of a stone erected in memory of Brigham Young, at Whitingham, Vermont, the birthplace of Brigham Young. The legend on the stone is: "Brigham Young born on this spot 1801. A man of much courage and superb equipment." A little later we passed through Concord, the capital of New Hampshire and saw the statue to Daniel Webster. These two great men were born in close proximity of time and of territory, and we had the opportunity that evening of making some contrasts between them, particularly in reference to the inspiration to the Prophet Brigham Young, pertaining to the redemption and settlement of this western country, and the purported attitude of the great American orator upon that same subject; and that exposition was favorably received by the audience of people from New Hampshire, who think very highly of the great Daniel Webster who is voted, at least by Harvard, as being entitled to the seventh place in the galaxy of the great orators of the world.

We had some unusual experiences along the line, one of which was the holding of our religious services immediately following a wedding ceremony and feast. It was a little difficult, for the moment, to make the contact and transform the marriage feast into a service of the Lord, but with our "wedded companionship without end," known to us but not known to the priest who performed the ceremony that night, nor to many of the people who listened to the services, we were able to secure a hearing. While they were cool to start with, they soon warmed up to the exposition of the gospel as interpreted by these auxiliary organizations.

We have recently had the privilege of being refreshed anew by the inspiration which comes from a visit to Cumorah and the Sacred Grove, and to the Joseph Smith Memorial in the State of Vermont. There is a spirit about those places as there is about the revelations of the Lord to the Prophet Joseph Smith. I was reminded of the lines describing Joseph at the age of the restitution, given by Bishop Whitney in that great epic of his, known as "Elias, An Epic of the Ages," and which I am persuaded is read too little by the Latter-day Saints. He describes Joseph at that time as:

> "Standing but fourteen steps upon life's stair,
> An unlearned boy, thinker of thoughts profound,

Boy and yet man, dreamer of lofty dreams.
Not solemn, save betimes, when hovered near
Some winged inspiration from far worlds,
Some great idea's all-subduing spell—
His heart grew humbler then, his look more grave;
Not melancholy—mirthful, loving life,
And brimming o'er with health and wholesome glee.
A stalwart spirit in a sturdy frame,
Maturing unto future mightiness."

After making some reference in the poem to the sort of deity which Joseph Smith worshiped, the attributes of deity, the poem continues, in reference to Joseph:

"And pondering the apostolic line,
'Let any lacking wisdom ask,
And God will freely give, upbraiding none,'
He puts the promise to the utter test."

Then the poet adds:

"What pen can paint the marvel that befell?
What tongue the wondrous miracle portray?"

When those "two heavenly personages, whose beauty and glory defy all description," stood before Joseph in the air, and one of them, addressing the boy, pointing to the other said, "This is My beloved Son, hear him." It is a noteworthy fact that as the years go by the significance of the information that was received by Joseph at that time from the Son, the Lord and Savior of the world, is being more confirmed year by year. An examination of the magazine literature of the world, in the last few years, pointing out the limitations upon Protestant denominations and in fact all religious sects, will indicate the truth of what Bishop Whitney told us yesterday in reference to a fragmentary portion of the gospel, only, residing in these denominattions, these cults and these isms.

I have been very much impressed with the direct testimony in support of the restoration of this gospel, but I have been more impressed with the circumstantial evidence which supports the restoration and the coming forth of the gospel, the re-statement of the gospel and the restoration of the holy priesthood.

The first section of the Doctrine and Covenants was referred to here yesterday—a perfect piece of literature as a preface to that book. There is harmony in all that came through Joseph. Our Judge Rolapp, a few years ago, in his "Gospel Quotations," made a compilation of scriptures, brought together the scriptures given to Joseph, coming from different ages, different languages; and lo and behold, when they are brought together they dovetail and are in perfect harmony, a beautiful exposition of the gospel as restored through the Prophet Joseph Smith.

I rejoice, my brethren and sisters, in these great truths which have come to us, the spirit of these great revelations, the spirit of the Book of Mormon. I have been melted many times, and thrilled, in reading

some of those simple chapters of the Book of Mormon. I was pleased to hear Brother Pratt speak of his experiences in recently reading anew many times the Book of Mormon.

It is my testimony to you, my brethren and sisters, that I am grateful for the knowledge I have that God lives; that he answers prayers; that the gospel, by his power, has been restored, and likewise the priesthood; and that we are enjoying that priesthood, in the leadership that we have in the Church at this time, as we also enjoyed it in former administrations of the Church, since its restoration through the Prophet Joseph Smith. May the Lord bless us and help us to appreciate and realize all the blessings which have come unto us, is my prayer in the name of Jesus Christ, Amen.

ELDER SAMUEL MARTIN

Former President of the South African Mission

I trust that I may be sustained this afternoon in this ordeal, for I assure you that it is an ordeal to realize that there are ten thousand eyes gazing at me and perhaps double that number who are listening to my utterances; but I have enjoyed the Spirit of the Lord so often in the mission field under trying conditions that I feel confident I shall enjoy his Spirit while I endeavor to speak to you this afternoon.

One of the last requests made of me, as I was leaving Cape-Town and the South African Mission as a whole, was that I would bring the love of the people of South Africa to you who live in Zion. There are many still living who remember the elders who first went to that land to preach the gospel of the restoration in 1853. And again, there are many, among whom I had the privilege of laboring, who feel to extend to you their love and gratitude for the elders who returned again in 1903, after forty years absence, to bring the gospel to that far-off land. In 1853 the South African Mission was limited—the elders bore their testimony to those only who lived in the British possessions, Cape Colony and Natal. When they returned in 1903, the mission had increased more than double. Instead of including only about three or four hundred thousand square miles of territory, it had been increased to over a million square miles, owing to the fact that in 1890 Great Britain decided to take over that large native territory known today as Southern and Northern Rhodesia, which embraces over four hundred thousand square miles, all native territory, and then since the war that of German Southwest Africa. This added territory has made it imperative that the elders who go to that far-off land be sent out two by two to only the large cities within the union.

The great cry of South Africa today is: "Send us missionaries." Since Southern and Northern Rhodesia have been under the control of the British government, thousands of white settlers are going to that country and are establishing beautiful cities, very much after the plan of the cities we have in the west. They need at this time the missionary

pioneer, that as the population increases the gospel knowledge might grow with them; therefore, the cry in South Africa is from the people themselves: "Send us missionaries."

You may perhaps know that the missionaries do not go to the colored or native races. The native races have besought the elders that they would go and teach them the gospel and that they would allow them to translate our tracts into the native language. They have offered to have congregations amounting to the thousands if the elders would only go and speak to them, but that time has not yet arrived. The number of missionaries that the General Authorities have been able to send has precluded us from sending the missionaries even into many of the cities where the white people dwell. There are towns of ten, fifteen and twenty thousand people who have had no elders stationed with them.

It was very pleasing to me, when I returned to South Africa after nearly eleven years, to find people who were pleased to see me again. Nearly twenty-five years ago I had the privilege of hearing the gospel message for the first time in that land, and I believe was the first convert to the Church through the efforts of the elders who came out in 1903. Some of those who knew me in business, political, and social life, asked the question: "Has Martin gone mad? Is he attending to his business? How and why on earth could he allow himself to be overcome by those Mormon elders?" But when I returned this time and I met some of the same people who are holding high government positions, men of social position, and of the press. They said: "Have you really come back to South Africa? Surely you will never leave us again?" And the press requested me to write and tell them of my experiences here among this wonderful people. They gave me freedom to write all that I desired, and from that time on I can assure you with truthfulness I never again saw in the press during my presidency of the South African Mission an article in adverse criticism of the Church of Jesus Christ of Latter-day Saints. Prejudice is breaking down. The people as a whole are ready and willing to listen. The elders who come out are men of splendid character as a whole, many of them earnest in their endeavor to preach the gospel. They are able to take rebuke and slander without retaliation. The only difficulty we have found does not exist with the common people generally but with those who are supposed to be teachers of truth and light. It often seemed very strange to me that men who professed to be teachers of the doctrine of the Lord Jesus Christ were not able to discern the difference between his teachings and their treatment to the elders; the love, tolerance, patience, and gentleness which he taught, compared with that which they were pleased to give in exchange for his teachings to the elders of this Church. It seemed to me that the pastors were unable to discern the difference between a lamb and a wolf, for charity is often absolutely lacking. Therefore, my brethren and sisters, I come to you with an appeal—Do not withhold your sons if you can possibly arrange for them to fill missions. The Lord will

open the way. He will bless those who go into the mission field.

Let me tell you the experience I had prior to gathering to Zion many years ago. There was a young elder who came out from Idaho, I believe it was Paris or Bloomington. He landed in South Africa in a state of collapse through typhoid fever. He was taken to the hospital, and when he became convalescent the government was about to send him back, owing to the fact that he had only two pounds ten shillings ($12.50) with which to sustain himself in the South African Mission. I had the privilege, as a business man at that time, to go before the government and stand security, giving a guarantee that he should never be a charge to the country; and the Lord blessed me and gave me confidence in his work, and with the kind cooperation of my little wife, from the day he came out of the hospital until the day he left South Africa, we fed him. I don't say that to receive your praise, but I do say this that I am only a humble man and if God would induce me to sustain a humble elder who came into the world to preach the gospel, he will do it for your son if occasion requires it.

I want to make one other expression before I sit down. I want to appeal to you parents to stress particularly the importance of your sons and daughters reading, studying and marking the wondrous blessings which are given to them by the servants of the Lord, particularly their patriarchal blessings. I can say to you with great humbleness and sincerity that many times when I have seen things requiring great care and good judgment in the mission field, I have gone alone and read over the blessing given to me by our beloved president, Anthony W. Ivins, and at times I saw the wondrous guidance of the Spirit of the Lord in harmony with the blessings he pronounced upon my head, as a humble servant of the Lord called to preside over a branch of His kingdom. I often felt very weak, but at times I could feel the presence and hear the very voice of the Lord directing me. And frequently, after I had given instructions to the elders, when the mail reached me from headquarters the very instruction which they were advising me to give had already been given, showing that the Spirit of the Lord permeates his servants and guides and directs them in all their undertakings.

I pray humbly that the Lord will help us to appreciate and value the words which his servants pronounce upon our heads, for I can assure you from very strong testimony that I have felt their power, their influence, and their guidance, in my life. I pray that God will bless you and open your hearts and guide you that you may not think too much of wealth for self, but of the thousands who are out in the word not enjoying what you have today—a knowledge of the glorious truths of the restoration of the gospel, for which I am grateful. I am humbly grateful that I with four others of my family should be counted worthy to go out into the world to preach this wonderful message. I pray that the Lord will bless us each to feel dissatisfied until we all have done our duty in that respect.

May God bless you, Amen.

ELDER RICHARD R. LYMAN

AMERICA'S CHIEF NEED—RELIGION

Is this nation, though it is the strongest, richest country in the world, headed for destruction? It is, say good authorities, unless the growing disrespect for law is stopped.

"Growing disrespect for law," says James W. Good, Secretary of War for the United States, "unless it is stopped, will end in our destruction."

WHAT IS WRONG WITH AMERICA?

A volume that was on the reading course of the M. I. A. last year bears the title, "What Ails Our Youth?" In the light of what the Secretary of War has said, it may be appropriate to ask also, "What ails our country?"

"Train up a child in the way he should go, and, when he is old he will not depart from it." So says Solomon in Proverbs 22:6. It may be that the citizens of the United States were not, in the days of their youth, trained up in the way they should go; or that the young folks in our country today are not being well trained; for it is a leading educator, George A. Coe, a professor at Columbia University, who has written a book with the title, "What Ails Our Youth?"

The Washington Post of March 9 devotes a whole page in large type to the following:

"TO THE YOUTH OF WASHINGTON"

"Where will you be five years from now?

"What will be your mental outlook on life at that time? What your associates? What will be your physical and financial status? What your religious and mental standards?

"It is sure that what you are doing now will point almost exactly to the answer of these questions.

"Few men or women are able to make sweeping revisions in their modes of living overnight.

"Most changes come in a gradual way. What man can stop a hundred bad habits in one day and begin a hundred good ones the next?

"It isn't done that way. Life is a constant change, with everything being done by easy stages. The paths you are treading today will become broader and easier to follow, no matter in which direction they are leading.

WHERE WILL YOU BE?

"Where you will be five years from today depends upon whether you are a little better or a little worse tomorrow or a month from today.

"Try to elevate yourself a little each day. Save a little money each week, deposit it carefully or invest it wisely, and you will be surprised at the growth in five years.

"Spend your money and time foolishly, associate with wrong companions, and in five years you probably will be a liability to your community and a disgrace to your family.

"Apply this test to the things you want to do—'If I continue this indefinitely, where shall I be in five years?'"

This stirring appeal to the youth of the capital of the nation is signed by one hundred and ninety-two business men of that city. It thus appears that these business men also are asking: "What Ails Our Youth?" And may I ask: "What Ails Our Country?" Growing disrespect for law, our Secretary of War has said, is leading us to destruction.

PRISON RECORDS OF CRIME

The records of a reformatory at Pendleton, Indiana, may throw light on what ails our young people. During twenty years they have received in that institution 20,000 young men between the ages of eighteen and twenty-five. This means an average of 1,000 a year. Of these 20,000 young men in that reformatory only four per cent claimed membership in any church. These statistics may be the answer to the questions, What ails our youth? and What ails our country?

May not conditions today be similar to those prevailing on the 30th day of April, 1863? Then Abraham Lincoln, as President of the United States, issued a proclamation setting apart that day as a day of fasting and prayer.

THE WISDOM OF LINCOLN

These were his words:

"We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God.

"We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our own hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

OUR GREATEST NEED

"It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness."

What is it that the youth of our country needs, that the people of our nation must have, if our land is to be preserved from destruction? It is religion. The people of the nation must follow more closely the teachings and the example of him who came to bring "Peace on earth, good will to men."

Let us look to the words of the Master himself for an answer.

MEN MUST HAVE THE NEW BIRTH

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews:

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, how can a man be born when he is old? * * *
"Jesus answered, Verily, verily, I say unto thee, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God. * * *
"Marvel not that I said unto thee, Ye must be born again." (John 3:1-7).

THE POWER OF PRAYER

So I say, this is the advice, this the counsel, this the instruction, and these are the commands for the citizens of our country. We "must be born again"—born "of the water and of the spirit." The one thing needful is religion.

Our country is filled with men who are rich, with men who, as one well-known author, Roger W. Babson, says, ridicule religion; but he holds that these men are indebted for all the riches they possess to the family prayers once held daily in the homes of their fathers.

This is a religious country. The citizens of this land ought to be devout. Our forefathers came to this continent primarily in order to secure religious liberty. The motto of our nation is: "In God We Trust."

Is there any one that dares to point with ridicule at Washington upon his knees at Valley Forge? Who is there, enjoying the liberties of this free country, that dares to ridicule Benjamin Franklin? He said: "I have lived, sir, a long time: and the longer I live, the more convicing proofs I see of this truth, that God governs in the affairs of men?" Who dares point with ridicule at these men, the idols of this land of liberty?

THE EXAMPLE OF OUR LEADERS

Washington, Franklin, Lincoln, Joseph Smith—each of these, in times of dire need and real distress, went upon his knees and made appeal to Divine Providence. It was Franklin who said: "In the beginning of the contest with Great Britain, when we were sensible to danger, we had daily prayer—for divine protection. Our prayers, sir, were heard; and they were graciously answered."

It is religion, it is the guidance which comes from divine providence, that is most needed. Our Lord and Savior said to his nearest friends, "Why sleep ye? Rise and pray lest ye enter into temptation" (Luke 22:46).

"Pray without ceasing," the Bible tells us (Thes. 5:17). "Watch and Pray," the Master said again, "that ye enter not into temptation. The spirit indeed is willing but the flesh is weak" (Matt. 26:41).

"SEEK YE THE LORD"

To pray without ceasing is the practice needed by the youth of this country; for they are, in these days, surrounded on every hand with pitfalls and unusual temptations. The words of the Master ought to be kept ringing in their ears: "Why sleep ye? Rise and pray, lest ye enter into temptation."

"Seek ye the Lord," is another admonition that applies also to the

people of these days. Those whose lives are well-nigh completed, those who have had long years of experience and know with certainty what is worth while—these are the ones who ought to call out to the youth of today, "Seek ye the Lord while he may be found." Today is the accepted time; tomorrow may be too late. O youth of our country, "Seek ye the Lord while he may be found. Call ye upon him while he is near" (Isa. 55:6). This is the doctrine and the practice that the people of our country are most in need of at this very hour.

NOT FAITH ALONE, BUT WORKS

I hope I shall not give anyone the impression that we favor bringing up a generation of young people who rely on faith only. We like to emphasize the words of the Master: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). That we believe in doing as well as in saying, in works as well as in faith, is proved even by the chapels we have built in the Church. Most of the chapels have recreation halls connected with them.

As real Americans, the training we aim to give our young people is accurately described by the following words of Theodore Roosevelt: "Of course what we have a right to expect from the American boy is that he shall turn out to be a good American man. Now, the chances are strong that he won't be much of a man unless he is a good deal of a boy. He must not be a coward or a weakling, a bully or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of man of whom America can really be proud. In life, as in a football game, the principle to follow is: 'Hit the line: don't foul: don't shirk. Hit the line and hit it hard.'"

CHIEF AIM OF REAL RELIGION

While praising and commending this strenuous and vigorous life, we impress upon our young folks ever to bear in mind these words of the Master: "Marvel not that I said unto thee, Ye must be born again." What does this mean? That we must be touched with religion; that we must have in our hearts and souls the satisfying conviction that comes as a testimony from a life of righteous living.

Our chief aim in religion is to bring up a generation of young people who have character and honor. Before our young people we are constantly holding up the words and character of such men as King Albert of Belgium, whose deeds have made him immortal. His reply to the repeated German appeals for permission to march the German army through his country was: "I cannot do so in honor." Standing to their guns, he and his people maintained their honor "intact and immortal."

WE SEEK TO UNDERSTAND YOUTH

It is works like these, not faith alone, which we are struggling to make a vital part in the lives of our people. To them we often repeat: "Take ye heed, watch and pray" (Matt. 13:33). Ye must be born again of the spirit. To him who relies upon daily prayer, "Every day is a fresh beginning, every day is the world made new" (Susan Coolidge).

Believing purity to be better than repentance, we teach our children to pray, to place their trust in divine providence. We do our utmost to keep them from sowing wild oats. We are struggling to understand youth, we are hoping to make youth understand us. The stirring appeal of Stephen L. Richards this morning for a better understanding of youth indicates how earnestly we are struggling to understand the young folks and to keep them in the ways of truth.

THE WELL-BALANCED LIFE

We believe in the well-rounded out, the well-balanced education, of both mind and heart. During the past year the President of the Church and his associates appropriated nearly one million and a half dollars for educational purposes. If you knew how generously money has been expended to train our youth, to teach them to "pray without ceasing:" if you knew that the Church is pressed today for funds because of the great expenditures made for the religious training of your sons and daughters; that the President and his associates, in order to give our young folks the religious training which the nation and the youth of our country so much need, have established eighty-two seminaries and maintained many church schools—then, I feel sure, you faithful members would come forward more liberally with your tithing. There is no price in time, in effort, or in money that you cannot afford to pay, if by so doing you can have your young folks so taught and trained that they will bring to you and to your family honor and not dishonor, credit and not discredit.

AIMS OF PRESIDENT GRANT

As to the President of the Church, his heart is noble, generous. He not only prays daily for the youth of the Church, but he has made appropriations for their welfare more liberally than is justified by the amount of tithing that you faithful Church members have paid. May we take to heart the words spoken by him at the opening session of Conference, when he said: "Pay your tithes."

I have every faith in him. He is the inspired servant of the Most High. I believe in the promise he made: "Pay your tithes, pay your offerings, and you will be richly blessed."

By so doing, we make it possible to place our religious training, our seminary instruction, within the reach of students in the public schools. Only thus shall we be able to bring up a generation of people the like of whom the world has not known.

PRESIDENT HEBER J. GRANT

We have listened to a great many testimonies from our brethren during this conference.

We shall now call on some of our sisters to address us briefly.

SISTER LOUISE Y. ROBISON

President of the Relief Society

My brethren and sisters, I am sure you will know that I need your faith and prayers, but I do love to bear my testimony. I know that our Heavenly Father has been good to me, and to all women, especially since this glorious gospel has been restored. It seems to me that the women of this Church cannot fail to show our Heavenly Father their gratitude by upholding the standards of the Church and by obeying entirely, as far as it is humanly possible, the instructions of our leaders. I am happy to say that the Latter-day Saint women are loyal, and do pray earnestly for our Authorities. The Relief Society women are striving to give to the Church boys and girls who are clean and who will be capable of carrying on the Lord's work. When I hear the mission presidents' reports, my heart is just thrilled to think of the work that the missionaries have done; that they have carried the gospel to foreign countries. My parents were partakers of it, and I can only pray that I shall live and that I shall encourage other mothers of Zion to so live, that we may give to the world men and women who are clean and pure and capable of carrying this inspiring message to our brethren and sisters abroad.

I thank President Grant for this privilege, and I pray that we shall ever be true to the leaders of this Church, and then I am sure we shall be safe. I ask it in the name of Jesus Christ. Amen.

SISTER RUTH MAY FOX

President of the Young Ladies' Mutual Improvement Association

My brethren and sisters, this is surely a surprise to me, and I stand before you entirely dependent upon the Spirit of our Heavenly Father as to what I shall say. I may say, however, that I am very, very proud of being a member of the Church of Jesus Christ of Latter-day Saints. Since I am asked to bear my testimony, you will not consider it egotistical if I say that from my childhood, I have looked upon the presiding brethren—the President of this Church, and those associated with him—as the very servants of God. I was taught in my early years that President Brigham Young was the mouthpiece of God to all mankind, and that thought has never wavered in my heart concerning him and also the succeeding presidents up to this time. I want to say here before the fathers and the mothers, teach your children reverence for the Authorities of the Church. Teach them that they are men of

God. Teach them to obey their counsels. I was trained to believe that in obeying counsel there is safety. I realize that nowadays many of us are not so particular about this matter as our people used to be.

Naturally, as you know, I am interested in the youth. I have been interested in my own children, and as I look back through a long life and take note of what I have gained, I find it is my children that mean the most to me. My children are my jewels; they are my heritage, and I thank the Lord that they are fairly good. None of us can throw stones, you know. We all live in glass houses. But I do thank the Lord that I have been able to rear my children in the Church of Jesus Christ of Latter-day Saints, and I do pray that he will give me influence with the daughters of Zion, especially; that because I have lived they may have more faith in God and in their fathers and mothers and in the Authorities of the Church. I ask this blessing in the name of Jesus. Amen.

SISTER MAY ANDERSON

President of the Primary Association

I am happy today to be able to bear my testimony. I was not born in the Church. My parents were converted many years ago. When I was a young girl a prediction was made on my head and blessings were given to me. When the statement was made in this conference that it is a good thing to have and read your patriarchal blessings, I could say, Amen to that, because blessings which have been pronounced upon my head have been literally fulfilled. The prediction given in my youth said I should come to be known in the Church of Jesus Christ of Latter-day Saints and that my name would be respected. I realize that if my name is respected I must live in such a way as to earn that respect. I have tried to do my duty as it has been presented to me by the General Authorities of the Church and by my knowledge of the gospel of Jesus Christ.

It is a very great responsibility, in my estimation, to raise your voice and give service in behalf of little children. Had I known, in the early days of my life what would be the greatest pleasure to me I could not have chosen a vocation more suited to the happiness and contentment of my life than the privilege of trying to help boys and girls to understand the gospel of Jesus Christ.

My testimony to you, my brethren and sisters, is that God loves us and that he is willing to bless us. I know this in and of myself, and I ascribe my greatest happiness to my membership in the Church of Jesus Christ of Latter-day Saints.

That we may all enjoy this supreme blessing, I pray in the name of Jesus Christ, Amen.

The congregation then arose and sang the first two verses of the hymn, "The Spirit of God Like a Fire is Burning."

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

Frankly, I am a bit frightened. I might have used another word but I think that will express my feelings. I do not believe that anyone can face a presence such as this and not feel a little abnormal. One other thing troubles me, and that is I do not know just what I ought to say. I have but one idea in mind with which to begin. After that we will have to take our chances.

I recall that in our State Constitutional Convention, when the committee on personal rights made its report to that body (I think it was my friend, Franklin S. Richards who read the report) there was a clause in it which at the time did not strike me very favorably; and I remember I called up some question in regard to it. I had not previous to that time given it due consideration. It was this: "A frequent recurrence to fundamental principles is essential to the maintenance of liberty and the rights of the people." I thought such a clause unnecessary, and made some objection, as I say; but after consideration I concluded that I was mistaken, and that the paragraph announced a very profound principle, and a very necessary thing. I have thought much of it through the years since then, and am persuaded that it is a profitable thing, from time to time, to go to the consideration of fundamental principles. In the case of civil government, of course, reference to the consideration of fundamentals is needful to preserve liberties of the people. So, also, in Church affairs, in religion, I have discovered that when things get a bit confused, and in your feeling and thought you are about at the zero point, a good way to work out of the confusion is to consider first principles, fundamental things.

Now this morning the thought occurred to me that it might be well for me, on this occasion, to consider what to me personally are the fundamental things. Then if in an incidental way, the audience can get benefit from this consideration, there will be that much of gain.

Very well, then, let me say first of all: I believe in God; and in the Lord Jesus Christ, as the very Son of God; and the Holy Ghost, as that Spirit of intelligence that imparts the knowledge of the truth, and is the witness of the Father and Son unto the world. I believe that. I believe in the gospel of Jesus Christ as the means that divine wisdom has devised for the salvation of the world. I believe in all the ordinances of that gospel as the means through which the grace of God is imparted to the human soul, and salvation results through faith in and obedience to that gospel.

I believe in the Church of God, with God's holy priesthood as the inside framework of it; that gives it form and stability and power and authority.

I believe that there have been many dispensations of the gospel given to men. The dispensation between Adam and Noah, counted as the patriarchal dispensation; and the gospel, or part of it, not wholly,

but rather imperfectly expressed through the law that was given unto Israel in symbols, and signs of things yet to come and not the very things themselves, but stood as representatives of those things—the "school master" to bring men to Christ.

I believe in the mission of the Lord Jesus Christ—and in his atonement that he offered for the salvation of men; and I believe that atonement is essential to the salvation of men. I believe it was God's means of expressing his love for the world, for as God so loved the world that he gave his only begotten Son, to become the Savior of the world, so the Lord Jesus Christ himself so loved his brethren that he was willing to make the sacrifice for their salvation, and thus gave evidence to men indeed of the love of God.

I was speaking a moment since of the successive dispensations. I believe that the great dispensation, introduced by the ministry of John the Baptist, and followed by the ministry of the Lord Jesus Christ, is the dispensation of the meridian of times, for the development of those great things concerning the salvation of men and the expression of the love of God. I also believe that, in fulfillment of the inspired words of the servants of God in those days, men subsequently transgressed the laws, changed the ordinances, broke that glorious covenant, and left the world again in darkness. True, throughout that period from the Christ to our day, there were left fragments of the splendid truths and sublime teachings of the Lord Jesus Christ, that have become the common heritage of the world. But the formal authority of the Church and the ordinances of salvation—these were departed from, and a period of dark apostasy hung over the world until, in the providences of God, the time came for the introduction of what is known to us as the dispensation of the fulness of times. God raised up a prophet in these latter days to introduce that bringing together of all the dispensations that have ever been, and welding them into one great final triumphant dispensation. That restoration was brought to pass through the work that God introduced by the Prophet Joseph Smith; by revealing himself and his Son Jesus Christ to this witness, who was to be God's witness in the world in these last days, the witness par excellence; and hence the vision given to him was clearer and fuller than had ever been given in the world before. I believe that with all my soul.

In the course of time this new witness sealed his testimony with his blood. I doubt not but what the wisdom of heaven concluded it was essential, because where a testament is, as Paul argues, there must needs be the death of the testator, in order that the final evidence that man can put upon his life and his work might be given to his fellowmen. He gives his life in attestation of it. Hence the broad seal of Joseph Smith's martyrdom is affixed to the Book of Mormon and to the volume of revelations that he gave to the world.

Necessarily there had to be successors to him. There have been six: Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and our present President, Heber J. Grant.

There must be, after the introduction of this dispensation, no recession from the position that had been taken by the introduction of this work. Hence, believing in God's holy priesthood, I must needs believe in the perpetuation of that priesthood in its fullness; in its glory, in its power, and in the success of it. The first prophet must arrange for a perpetuity of that which had been given to him. I believe that he did.

It would not matter to me if all the forms and ceremonies might not have been followed. Substance is more than shadow; and I believe that Brigham Young inherited, by the fact of his succession to Joseph Smith, all that Joseph Smith had received from God through the ministration of holy angels with their several keys of authority and power. And that, succeeding Brigham Young, the next man in position came to the same heritage, power and authority. The one following him in like manner received the same heritage of power and authority; and so all down the line until the present time. I now proclaim my faith absolutely that Heber J. Grant possesses all that these other men possessed; that he is God's servant; that he is the mouthpiece of God to this people and likewise to this generation of men so long as he shall live. I believe that, and that there has been no diminution of authority and power between him and his predecessors. I may say in the way of my testimony concerning him, that I have known him for a good many years. We have had some experiences together, not always, I was going to say, of a pleasant kind, but I think I ought not to say that, for when the outcome of things has been reached the fulfillment has been good, but the way has not always been smooth.

There is no man that I know of anywhere who by the texture of his nature and character, who by the purity and the uprightness of his life, can be more loved of God than President Heber J. Grant. I have absolute faith in his honesty, and if God has a word to impart to the Church or to the world, I could not select in my mind, or from my experience among my friends fix upon a man whom I would believe could hold the confidence and favor of God more than he. So that not only by the ordinations that he has received, and calls to authority and place, I believe absolutely in his fitness for his position. And when God has a word to give His Church or to the world, this man, as long as he lives, will be the man through whom it will come. That is my faith in regard to Heber J. Grant.

I have been fortunate enough to know all the Presidents of the Church since the Prophet Joseph Smith. Of course I only knew Brigham Young as a boy may know a great man from a distance. But I sat under the sound of his voice, and heard his teaching, felt the influence of his spirit, and noted the evidence of inspiration in his face when he taught the people, and in his bearing as he stood before them—he was God's mouthpiece unto the people. John Taylor I knew more intimately. When I went on my first mission there was no mission organized in that particular state where I was laboring. I was the

only elder in it, and my reports were made directly to President John Taylor, and my instructions were received directly from his office. Later, when presiding in the Southern States Mission, I found it necessary to submit problems and questions to him directly, and to sit with him in council in relation to the affairs of that mission. Later, of course, as some of you know, I became his biographer; so that all his letters in existence, personal and official—his official communications, his journals, and everything that had been written to or by him, passed through my hands; and I wrote the story of his life. That made me intimately acquainted with him.

With Wilford Woodruff I had the good fortune to have most personal and confidential relations, and to me, of the dearest kind. I may say the same thing, though not to the same extent, with reference to Lorenzo Snow. Joseph F. Smith I knew more intimately. I came in contact with his mind, and sometimes it was flash against flash. But I must say for Joseph F. Smith that I saw him on numerous occasions respond to the spirit of inspiration from God, and rise above himself and give decisions and draw conclusions; though some times contrary to his natural inclinations, yet he followed the light as God gave him to see it—I am sure of that.

I have already said concerning Heber J. Grant that I have known him a long time. He has been my friend on various occasions. I appreciate those manifestations of his good will for me.

I believe then that this line of six succeeding presidents of the Church have been men inspired of God; that God has been with them; and as I stated recently from this stand, the occasions of observing inspiration in these men have been too positive and frequent for me to doubt for a moment that the Church of the Latter-day Saints has been organized on God's plan; that he has ordained that there is but one man at a time on earth who receives revelations for the whole Church, and that man is of his appointing, approval and upholding.

That, as to my faith, is what I call fundamental principles. What I have said marks off my faith in this present dispensation of the gospel; and if there has been any wavering anywhere or at any time from this conviction that I now express, I have not been conscious of it. Such my faith—briefly expressed—in fundamental principles that I hold in connection with you, I presume, in relation to this great latter-day work. And my faith is that it is going on to its triumph. I know not through what trying circumstances as a Church we shall pass in the second century of existence, even as we have had to pass through experiences in this first century now drawing to a close. I know not that; but I have supreme confidence that the second century as well as the first century will close gloriously, and that the purposes of God will be achieved even as his wisdom shall unfold them.

I happened to be reminded today that next April it will be fifty years since I commenced my public ministry in the Church. Fifty years since I was called in a conference of the Church such as this to

become a traveling elder; and between then and now what wonderful experiences are stretched out! Will you pardon me just a moment if I refer to some of these things? During that time my labors have been almost incessant in the interest of this work, in preaching from the pulpit, in lecturing from platforms, in writing books—expository books, defensive books, historical books—until I think I may say, without disparagement of others, at least the volume of my work in this kind—in the contributions I have made to the Church—is not exceeded by any other man in that fifty years. I mean as to the volume of the contribution. As to the value of that contribution of course others may have written more valuable books. I will not go into that. I want to bear testimony to you that I have at least been busy in the period mentioned. I have preached the gospel in many lands; not in as many as some, but I have traveled almost as much as any man within the last fifty years—not perhaps to such great distances as others, but within the English-speaking races I have covered as much territory.

I am mentioning some of these things in order that my profession of faith that I have made here today may be supported by the evidence of steady, persistent effort on my part to develop and to advocate and to establish this great work of God. I have preached under many circumstances; within prison walls where I myself was a prisoner for the sake of this work; and in the halls of congress too, where if I did not fill the term of my office I had the opportunity at least of bearing witness to the truth of this work. I saw the wrath of a nation rise to break upon my head; and when I took my station in the hall of Representatives before the speaker's desk, to take the oath of office, I was confronted by a petition signed by seven millions of people, rolled in upon trucks before the speaker's desk, to protest against my instalment into office. And I was thrust away from the first rung of the ladder that I had dreamed and hoped might lead to a career of usefulness in behalf of my people. This, too, for obedience to the doctrine of the New Dispensation. I was crushed and mangled in the lone fight; for it was a lone fight, so far as human aid is concerned, with the exception of a few dear hands that were thrust out to render a little assistance in a material way, all of which I returned for the most part. But the helpers were very few.

I still held on in spite of these things. I have faced both in the old world and the new, the violence of mobs. I have known men to be practically shot from my side, martyrs to the cause of God; and I did not desert them. I took my risk with them to render them service, dead though they were. I do not know how I shall ever obtain your pardon for such references as these to personal services in this, God's work. But this is my object, and my object alone; that after bearing testimony to the fundamental things of this work, and my confidence in it, I hope that if anywhere along the line I have caused any of you to doubt my faith in this work, then let this testimony and my indicated life's work be a correction of it. I make reference to these personal things in fifty years of service so that you may know that my testimony

has some sanctions for it in the life of service I have given to the cause. And if to your minds, I say again, there does not occur remembrance of this service, then let the shame of it be mine. It would not be good taste for me to make further allusion to such things.

After the hymn, "O Ye Mountains High," had been sung by the congregation, the benediction was pronounced by Elder John E. Hepler, who is in charge of the Bureau of Information on the Temple Grounds.

THIRD DAY

MORNING MEETING

On Sunday morning, October 6th, the auditorium and galleries of the large Tabernacle were crowded to capacity, every seat being taken and every available space in the aisles and doorways being occupied.

The Assembly Hall directly south of the Tabernacle was crowded with people who listened to the Conference proceedings as they were broadcast from the Tabernacle. Thousands of others who were unable to get inside of either of these buildings, assembled upon the Tabernacle grounds and listened to the services by means of loud speakers that had been installed.

The fifth session of the Conference began promptly at ten o'clock, with President Heber J. Grant presiding.

The Tabernacle Choir and congregation sang the hymn, "We thank thee, O God, for a Prophet."

Elder Joseph T. Finlinson, President of the Deseret Stake, offered the invocation.

Sister Mamie Stark, assisted by the choir, sang the hymn, "O My Father."

PRESIDENT ANTHONY W. IVINS

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying:

"Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the son of the living God."

If the Lord will give me help, my brethren and sisters, I desire to make this scripture which I have read the basis of the brief remarks that I am to make this morning. Never before have I more profoundly felt my own weakness and utter dependence upon the Lord. Facing this great congregation of Latter-day Saints, which appears to me possibly the greatest ever assembled in the history of the Church, I am overcome with emotion, which leaves me in a very dependent frame of mind.

I have prepared and must necessarily refer briefly to notes which I have, because I desire in a few minutes to take you over a long trail, a winding trail, which will lead us back a hundred years.

FUNDAMENTAL DOCTRINES

The scripture which I have read, uttered by the Redeemer of the world, so often quoted and expounded before congregations of Christian

people, contains fundamental doctrines with which the members of the Church should be thoroughly familiar. The question propounded was a very simple one: "Whom do men say that I the Son of man am?" The answer is equally simple, where definite information or knowledge is lacking: "Some say that thou art John the Baptist, some Jeremias or Elias, or one of the prophets." But Peter made a definite and direct answer: "Thou art the Christ, the Son of the living God." Then said the Redeemer to him: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. * * * Thou art Peter, and upon this rock (the rock of revelation) I will build my church, and the gates of hell shall not prevail against it." And continuing, he said to Peter: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

UPON THE PRINCIPLE OF REVELATION

A thoughtful study of these words reveals these great truths: First, that it is possible that knowledge not previously possessed may come from God our Father to his children who are here upon earth. It is probably true that Peter himself did not understand the direct source from which the impulse that prompted his answer had come, but this scripture makes it plain that it came from God our Father, who spoke to him through the influence, or whisperings, of the Holy Ghost.

Another important truth which this scripture reveals is that the means of communication between our Father who is in heaven and his children who are here upon earth, is the Holy Spirit of God, the Holy Ghost, communicated to us through the precious gift of revelation.

The Church of Jesus Christ of Latter-day Saints is to be built upon this principle of revelation.

Another very important thing which is definitely implied by these words spoken by the Redeemer of the world is that the keys which were bestowed upon Peter, when in the possession of any other man, as they were in the possession of Peter, confer upon him the authority to bind upon earth and it shall be bound in heaven; to loose upon earth and it shall be loosed in heaven.

Questions which are of vital importance, and in which this principle or doctrine of revelation is directly involved, have come to the Church from the time of its organization until the present. They are constantly being introduced and discussed, many of which, unless properly understood and defined, lead to confusion and misunderstanding.

A TEMPLE BUILDING CHURCH

It is to one of these questions that I desire to confine my remarks this morning. I refer to the propaganda which is being so industriously circulated among members of the Church, in favor of the immediate

construction of a temple at Independence, in Jackson county, Missouri. The Church of Jesus Christ of Latter-day Saints is a temple-building church. Among the very first commandments that were given to the Church was the word of the Lord in regard to the building of temples; and we are told in the revelation that its members are always expected to do this in order that the house of the Lord may be erected, and a place properly prepared where the ordinances of his house may be administered in the manner in which he designs that they should be.

In the early history of the Church, a temple was erected at Kirtland, Ohio, the first to be dedicated to the Lord in this dispensation. Prior to that time, however, the Lord had revealed to the Church that the center stake of Zion was to be established in Jackson county, Missouri. I desire to read the revelation which refers to this, and which is contained in the eighty-fourth section of the Doctrine and Covenants:

"A revelation of Jesus Christ unto his servant, Joseph Smith, Jr., and six elders, as they united their hearts and lifted their voices on high.

"Yea, the word of the Lord concerning his Church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

"Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

"For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

PERIOD OF PERSECUTION

All of you, my brethren and sisters, who are familiar with the history of the Church know that after the gathering of numbers of its members to the state of Missouri, persecution developed which became so intense and unbearable that they were not permitted to remain there. During the period of these persecutions excavations were made at Far West in Missouri, and the corner stone laid there, with the intention of erecting a temple at that place, but because of persecution the work proceeded no farther.

The people were finally driven from the state. Many were put to death. Many were imprisoned, and property of inestimable value was confiscated.

Driven from Missouri, members of the Church migrated to the state of Illinois, where they found temporary asylum and peace. It was nine years after the revelation from which I have just read was given that the Lord commanded the Church to proceed immediately to erect a temple at Nauvoo, Illinois. Before this building was entirely completed, opposition to the Church again developed. Persecution became more intense, perhaps, than ever before. Men

were placed under arrest, charged with sedition, murder, and other kindred offenses—not one of which was ever proved to be true—with the result, as you all know, that the members of the Church were again driven from their homes, and under the leadership of Brigham Young, turned their faces westward, in the hope that they might find peace and the opportunity to worship the Lord as their consciences dictated, here in the valleys of these mountains. Brigham Young, having become the leader of the Church, it was under his presidency that the migration across the plains was successfully carried out.

Just as definitely as the Church was commanded to make Jackson county, Missouri, the gathering place of the Saints, and to erect a temple there in this generation, upon which a cloud should rest by day, so does he, in this scripture which I have read, release them from that responsibility. And he says further:

"This I make an example unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God."

After the arrival of the pioneers in this valley one of the first important acts of the President was to designate a spot for the erection of a temple, upon the block where we are now assembled, work upon which was immediately commenced and prosecuted until the structure was finished and dedicated, and has for many years been in operation.

VARIOUS FACTIONS

At the time of the exodus of the Church from Nauvoo, Illinois, many of its members remained behind, among them the family of the Prophet. Sidney Rigdon, the man who had dedicated the spot in Missouri where the city of Zion and temple were to be reared, a close friend of Joseph Smith, and at one time his counselor in the Presidency, retired to Pittsburgh, where he gathered around him a small congregation, and organized a church after the pattern of the Church at Nauvoo. The movement, however, was an entire failure, and it was but a short time until his congregation left him and scattered.

James J. Strang, another man of great influence and power in the Church, claiming that Joseph Smith had designated him to be his successor in the Presidency, led away a considerable number of people to Beaver Island, in Lake Michigan, where he organized a church and sent his missionaries to Great Britain and other parts of the world. He was finally anointed king, by his congregation, and reigned as a king until finally his administration became unbearable, and he was killed by one of the members of his own congregation.

Lyman Wight, a man of influence in the Church, gathered together a small body of these people who remained behind, and established himself in Texas, where for a time he held a small congregation together. But like all the others, it was only a short time until there was dissolution and he was left alone.

It was from the members of these different congregations, brought together under the leadership of Joseph Smith, the son of the prophet, that the church known as the Reorganized Church of Jesus Christ of Latter-day Saints was formed. This denomination is still in existence.

HEDRICKITES OR CHURCH OF CHRIST

The matter to which I desire to call particular attention relates to the small congregation of people known as Hedrickites. In 1851 Granville Hedrick and Daniel Judy, both of whom had been regularly ordained elders in the Church, began to preach the gospel as they understood it. They gathered around them a number of converts. They rejected the doctrine of plural marriage, the doctrine of baptism for the dead, and practically all of the revelations given to the Church through Joseph Smith after 1834, declaring that from that time forward he had been a fallen prophet. These people, in 1864, removed to Jackson county, Missouri, and soon after, by purchase, acquired a small portion of the tract of land which was originally known as the temple block. The tract of land purchased by Edward Partridge, and which was designated as the temple block, consisted of some 63 acres. This had been subdivided and sold, so that the Hedrickites acquired only about three acres of the original tract, which they now hold.

By the addition of numbers of people who have dissented from the Reorganized Church and others, the numbers of the Hedrickites have recently been considerably increased. They have now organized themselves into a church which they call the Church of Christ.

SOLICITING AID

It is a well known fact to many of you that these people have sent out their agents, who have recently visited many of the wards of the Church in the stakes of Zion that are in Utah, Arizona, California, Idaho and in other places. The message which they bring to us is this: that the Lord has revealed to them that the time has come when the temple is to be erected upon the temple lot at Jackson county, that this scripture which I have read, from section 84 of the Doctrine and Covenants, may be fulfilled, because they call attention to the fact that the generation which lived at the time that the revelation was given has about passed away. They have been to us. They have come to our office soliciting aid. They would like us to assist them in building a temple. In other words, they would like us to become a part of their organization, not to direct it, not to control it, but to act in harmony with it.

A HOUSE BUT NOT A TEMPLE

My brethren and sisters, with all good feeling toward these people, which we have always had, and always manifested, you will readily understand the impossibility of such a coalition. It is true that a house may be erected upon that tract of ground in this generation, but

it will not be a temple erected to the name of the Lord and accepted by him, until the time comes when he shall speak through the proper channel, and the work be accomplished by his recognized church.

THE PURPOSE OF A TEMPLE

I asked these people what they would do with the temple if they had one. What would a temple be to people who do not believe in baptism for the dead? The first great purpose, when the Lord commanded the building of the temple at Nauvoo, was that a proper place might be provided for the administration of the ordinances of the house of the Lord in behalf of our dead; and the Lord told us plainly that except we went to and completed that work, that the keys of authority for the administration of these ordinances might be conferred, he would no longer accept the administration of the ordinance of baptism for the dead as we had been administering it.

Now, in connection with this I desire to call your attention to something which has direct application to it.

THEIR OFFERINGS ACCEPTED

At the time that the revelation was given commanding the construction of the Nauvoo temple, which was about ten years after the one from which I have read, the Lord makes this plain and definite statement:

> "Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.
>
> "Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord, your God."

It reveals to us this great truth, that God does not require at the hands of men the accomplishment of that which is impossible—not impossible to him, but impossible to them. Whether it applies to this particular subject which I am treating, whether it applies to any other law that has been given of the Lord, and which the Church has conscientiously endeavored to carry out and been prevented from doing so by the enactment of civil law which would bring us into direct conflict with the government under which we live,—the Lord holds that in abeyance.

IN THE TOPS OF THE MOUNTAINS

Now, do not understand me to say, my brethren and sisters, or to infer that Jackson county, Missouri, will not eventually be the gathering place of the saints, that it will not be the place for the erection of the city which shall be known as the New Jerusalem; but it is very definitely certain that it was not the will of the Lord that

another a personal Being of an order wholly different from man; to another an impersonal, beneficent power filling the universe; and to another only one of the many forces of nature. Contention and warfare arise over varying definitions or descriptions of beliefs. Unity of belief must precede full peace on earth. This *can* be done, if men will shed their preconceived opinions, and make truth the sole objective of their search. The simple tests of truth are as applicable in the spiritual as in the physical world.

To convert the world's battlefields into cornfields; strife into peace; and fear into faith and trust, men must earnestly seek out and come to agreement concerning three fundamentals: the true God; man's relationship to God and his fellowmen; and the purpose of human existence. Only as certainty about these is achieved can humanity hope for release from the reign of terror upon the earth.

THE KNOWLEDGE OF GOD NECESSARY TO MAN'S WELL-BEING

First, men must find God, if peace shall rule. To millions of people he is but a name, of no real consequence. The leaders of one great nation have seriously proposed the return to heathen man-made gods. The true God may be found. It is not difficult. Hosts of earnest men and women have found him, and know that the universe is directed by a dominant, yet comprehensible, intelligent, creative, loving Being, who, as a personal Being, can and does speak to His children on earth.

Whoever finds this God wins certainty; and conquers fear, the ancient enemy of man, the distilled essence of uncertainty. A sense of power and justice comes to him who learns that there is no chance in the universe, but that the laws of nature are the laws of God, and that humanity lives under a system operated by an intelligent mind. To find God is humanity's first need. How many of you, in this vast congregation, seen and unseen, have learned to know him?

ALL MEN ARE BROTHERS

Second, many sorrows of man are due to a false conception of man's relationship to the Lord and his fellowman. There can be little respect for human welfare or life, if man is but a higher animal, an accidental intruder on earth, or a creature of God, made at his pleasure, as children make mud pies. Man is a very son of God, begotten of God; he was with the Father in the beginning. Since he is of a divine pedigree, with a spark of divinity within him, he rises immeasurably in the world of things.

Then, the brotherhood of man, spoken of so lightly, often with a sneer, acquires a profound meaning. All men are children of God; brothers in fact; of the same divine pedigree; with the same high destiny; under the same loving guidance of the Father of the spirits of men. Then, every man must assume some of God's own responsibility in caring for the children of men. A person cannot let his very brothers go hungry, unclothed, shelterless or bowed down in sorrow. He cannot be cruel to

not a failure on the part of the Church where I resided, but we were evidently not prepared for it. But the Lord told us, as recorded in the Doctrine and Covenants, that this law should be held in abeyance until the time of the redemption of Zion.

THE NEW JERUSALEM

I would like to read if you will excuse me for possibly overrunning the time a little—from the Book of Mormon, something that has a direct bearing upon this subject. These are the words of the Redeemer himself who came and ministered to the Nephite people upon this continent. Speaking of that which was yet far future he says:

"It shall come to pass that I will establish my people, O house of Israel.

"And behold, this people will I establish in this land, unto the fulfilling of the covenant which I have made with your father Jacob.

"This people"—he was speaking directly to the Nephite people.

"And it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you."

Again, in the following chapter, speaking of the people that should inhabit this land, calling them to repentance, he says:

"If they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them,"—which he has done.

"And they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance.

"And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

"And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

"And then shall the power of heaven come down among them; and I also will be in the midst."

THE ACCOMPLISHMENT OF GOD'S PURPOSES

What a wonderful conception of the purposes of the Almighty we have, when we come to consider not only the accomplishments of the past century, but that which is still before the Church. The opening of the greatest gospel dispensation in the history of the world, for it means the consummation of God's work. It means the redemption of his covenant people, the bringing of them together, and their restoration to the promised lands of their fathers. It means that Judah shall return to Palestine, which they are doing. The World War brought about wonderful changes, all looking to the fulfillment of these words of the prophets. It brought Palestine under the protectorate of Great Britain, the heritage of their own people, for Great Britain, the Anglo-Saxon people of the world today, are largely made up of the remnants of the ten tribes of Israel who were carried away captive by Shalmanezer.

Thus the Lord moves in a mysterious way to accomplish his purposes. We do not always understand them. We do not always

understand the end in the beginning, but as we see the gradual development of the Lord's work we come to understand it.

I suppose few people see, in the coming to the United States of Ramsay Macdonald, the prime minister of Great Britain, anything that has particular relationship to the word of God, but I see in it possibilities of wonderful accomplishment. He comes from this British nation, this nation of Christian people, this nation among which Christianity was established while Rome was still a heathen nation, this people who were the first to erect a Christian church, as far as we are aware; where from that time to the present the people—speaking of the people at large—have retained their faith in Christ, and according to the light that they have had, have served him. The Lord will use them as his instruments in the bringing about of these mighty purposes, one of the greatest of which is the gathering of these dispersed tribes.

There are a hundred and thirty millions of people in Russia. Who are they? What is their ancestry? Prof. Chwolson of the National Museum at St. Petersburg, has traced more than seven hundred tombs of people that had been buried along the route traveled by the Ten Tribes from the time they left Assyria until they found their way into southern Russia, into the Balkan states, into the British Isles and northern Europe. They are the people from whom the harvest of the Church is being gathered today.

A SIGNIFICANT THING

An interesting thing that I noted here, to which I wish to call your attention, is that the Book of Mormon tells us that the Jews shall begin to believe, before the coming of Christ. At a meeting recently held at Hamburg, in Germany, attended by four hundred missionary Jews, it was announced that in Russia alone, during the past seven years since the World War—the World War gave liberty to the Russian people, the most down-trodden, priest-ridden people in the world who profess to be civilized—eight hundred thousand Jews have accepted belief in Jesus Christ as the Redeemer of Israel. Rather a significant thing, is it not, my brethren and sisters, if it is true?

THE MOUNTAIN OF THE LORD'S HOUSE

I must not continue my remarks. I thought of this hymn which we sang yesterday:

"High on the mountain top,
A banner is unfurled;
Ye nations now look up;
It waves to all the world.
* * *
"For God remembers still
His promise made of old"
He hasn't forgotten it.
"That he on Zion's hill
Truth's standard would unfold!
* * *

"His house shall there be reared,
His glory to display;
And people shall be heard
In distant lands to say:
We'll now go up and serve the Lord,
Obey His truth, and learn His word."

I knew the good man who wrote these verses, inspired by the spirit of prophecy; for he declared just what we are realizing today, not only in behalf of the members of the Church, but thousands of people, who are coming here every year to this Bureau of Information, where they are asking for information regarding the Church of Jesus Christ of Latter-day Saints; and they are receiving it, information properly given. Its influence is felt in all parts of the world. Away down in Czecho-Slovakia, where President Widtsoe has recently opened a new mission, the influence of this Bureau of Information has made our elders welcome by the government of that country.

So the words of Isaiah are being fulfilled; the mountain of the Lord's house is established in the top of the mountains. That is what we are particularly interested in. It has been exalted above the hills, and many people have come here for the purpose of learning the way of the Lord, that they may learn to walk in his paths.

NOT TEMPLES OF THE LORD

God bless you, my brethren and sisters. Do not allow this question of the building of the temple in Jackson county to worry you. A house may be built by these people to whom I have referred, but it will not be a temple recognized by the living God. One of the first things the Nephite people did, after they landed here, was to erect a temple, and they built it after the pattern of the temple of Solomon. They forgot the Lord. They denied him, and became idolaters, even to the offering of human sacrifice. And yet when Hernan Cortes landed in Mexico he found the most magnificent temples there, dedicated to the worship of the Devil, and they acknowledged that they worshipped the Devil, not because they loved him, but because they feared him. They said that he appeared to them in bodily form and instructed them regarding their duties; and I believe there was something in it, myself. They were temples, but they were not temples that were accepted by the Lord. There was one small building at Tezcoco, on the shores of the lake, just out from the City of Mexico, in which there was no idol, in which no human sacrifice was offered, which was adorned with flowers; and when asked to whom the house was erected, the natives said it was to their Fair God who had visited them and gone away, but had promised that he would return, and they were waiting for him; that he was a man who taught them peace and love, to abstain from war, to love peace, and help one another. Just a remaining vestige of the gospel of Christ which was left among that people, and they are looking for the return of Quetzalcoatl.

I pray the blessing of the Lord upon you, through Jesus Christ. Amen.

A duet entitled "An Angel From on High" was sung by Cyril Martin and Ida Hepworth.

ELDER J. HOWARD JENKINS

Former President of the New Zealand Mission

Responsibility always makes us apprehensive, so this morning I feel entirely dependent upon the Spirit of the Lord for those things that I shall say.

This is a time of refreshing. We have all come to conference this morning to be refreshed and to return home strengthened in our purpose in life, to carry on the ideals of this splendid Church.

I feel like a watchman from the outposts of New Zealand this morning, when I say to you that the gospel is being preached in that land, and the inhabitants of that great domain of the British Empire are being given the opportunity of learning of the truths of the gospel. The elders are faithful and true, and I have been impressed with the splendid manhood of this Church.

As I said in the beginning, responsibility makes us apprehensive. As fathers and as leaders of the Church I know that we are apprehensive, but I see no cause. The young men of this Church are building splendid roads. They are building finer meetinghouses than we have ever enjoyed. They are building splendidly today, and I am satisfied that they are not going to neglect the important phase of our purpose in coming to the earth. I believe that there is a finer manhood in this Church today than has ever been before in the young manhood of this Church. I am grateful for the associations I have had with them. I have seen their splendid achievements. I have listened to their faith and their confidence in the gospel. I realize, too, that they are living the gospel each day. I am impressed with their cleanliness, their virtue, and their desires to magnify their priesthood in this great work.

I believe today that greater opportunity awaits the young men in this Church than has ever been given to them before from the fact that the world is today looking for men who can carry responsibility in the true sense that the priesthood of this Church teaches us. I am mindful of the fact that our young men are being taught, those who attend priesthood meetings, and I feel inspired to say that no greater plan has ever been given to us as a priesthood than the movement that was inaugurated some time ago, whereby greater development can come because of greater opportunity of serving the Lord by magnifying our callings.

I am impressed with a story of a young man who, when he stood in the pulpit explaining the principle of repentance, said this:

"If I steal an article, God requires that I sincerely repent, that I restore that which I have stolen. If I have spoken an untruth, God requires that I repent in sincerity and restore the evil that I have spoken. The same if I lose my virtue, God requires a sincere repentance and a restoration."

So we come to the great responsibility resting upon us as a Church in these days, not only to make restitution for that which we do wrong, but to sincerely repent; and if perchance we take those things that we are unable to restore, then a sincere repentance is impossible. And so we realize, on the verge of manhood, these great responsibilities when we are initiated into this priesthood.

There was a time in my life when I doubted certain principles of the gospel, but through faith I can say to you today that I believe the gospel to be true, every principle of it. I believe in the divine leadership of the men who stand at the head of this Church, and I believe that God will so direct its affairs that it will fulfil its purposes, and that his purposes, in the end, will be fulfilled and sustained throughout the earth.

I pray God to bless us in this great responsibility, that the young manhood of this Church will keep themselves sweet and clean, that the faith of their fathers may come unto them, and that the responsibilities of this great work shall be borne on their shoulders when the opportunity comes to serve, as it will. To this end I pray God's blessings upon this Church and this people, and I do it in the name of Jesus Christ. Amen.

ELDER LORENZO W. ANDERSON

Former President of the Norwegian Mission

My brethren and sisters, I have never realized such a sight before, and I did not think that the Lord would ever give me the privilege of standing here in this tabernacle. I therefore ask him that he will bless me with his Holy Spirit, that the few words I may speak may be under its direction.

I have certainly appreciated this morning's conference. The remarks made by Brother Ivins were remarks that I have desired to hear, and if Latter-day Saints are faithful they need have no fear about the future.

God gave me a testimony of the divinity of President Grant's mission. I know beyond all shadow of a doubt that he is inspired of God. And as far as the prophets who have lived in the past are concerned, they were prophets unto their time; but I need the direction and the counsel of a living prophet, just as much as they did in times that are past. Therefore my desire is that I may heed the instructions and counsels which the present prophet gives, for I feel that they are the ones that are most essential to me.

I enjoyed my work in the land of Norway, and while it seems as though the government authorities are not as favorable towards us as they should be, I feel that this has been a source of blessing to us, for we were unable to reach the leading men of the nation before. The elders must register when they leave and must register when they enter a place, and through this means we are enabled to present unto the officers of that country a knowledge of the gospel.

Two missionaries were sent into a different branch to begin labor there. The police would not permit them to remain. We took the matter up with the American minister, and through his efforts we had a visit from a representative of the State Department. This representative called at the office and made all kinds of inquiries as to the morality and the standing of the young men who had been appointed to labor there. He was very favorably impressed, and we had the privilege of giving him a copy of the Book of Mormon—something that I do not see how we could have gotten to the State Department had not a representative of that department called upon us.

We desired while there to have Boy Scout work, M Men work and Bee Hive work. Another elder and I called upon the secretary of the Norwegian Scout Association, and asked for the privilege of becoming members of that organization. He frankly told us that Mormons, Buddhists, Mohammedans and Communists could not become members of the Scout organization of Norway. They would, as a last resort, permit Catholics, but we were not permitted to become members. Later on we sent a written application, and a flat denial came back, which would not permit us to become members of that organization.

My brethren and sisters, I feel that the time is near when many of the leading people in the land of Norway will accept the gospel. I have never been treated with greater respect, with greater courtesy, in my life, than I was by those people. They asked me many questions relative to the faith of our people, and I believe a good impression was made upon them; but we lack missionaries in that field.

I had the joy of being up among the Laplanders, and the minister who had charge of a colony of them asked me not to do any work among them. He said that the Laplanders were so simple-minded they would believe almost anything that was told them. But we had the privilege of leaving with them a Book of Mormon and a lot of our literature, and I believe the time will come that many of these blue-eyed, fair-haired people will seek after the gospel.

Brethren and sisters, let us not do anything that will bring unto us sorrow, or bring unto us regret. Let us keep our covenants sacred. Let us uphold and sustain those of our brethren who are called to preside over us. God bless them; God bless you, that we may all be true and faithful, I ask in the name of Jesus Christ, Amen.

PRESIDENT RUDGER CLAWSON

Standing before this great congregation of people in this great tabernacle, and standing before a greater congregation, perhaps, the people that may be listening in over the radio, I feel the responsibility of my position. The thought that was in my mind, and the prayer that was in my heart when I was called by President Grant to appear

before you, was this: O Lord, help me to glorify thy name, through faith, in my utterances this morning.

DEPENDENCE UPON SPIRIT OF GOD

As I was coming into the tabernacle yesterday forenoon a brother said to me: "President Clawson, will you be a speaker this morning?" I said to him: "My dear brother, the Council of the Twelve and other authorities of the Church have no notice whatever, at these general conferences, as to whether they will be called upon to speak or not; and furthermore in speaking, they are not told just what to say. They are expected, of course, to depend upon the Spirit of the Lord to inspire them." Now, if I shall speak to you this morning by the Spirit of the Lord, you will be edified, but if I shall speak to you by some other spirit there will be no instruction. So I invoke His Spirit, and pray that it may be upon me and upon this congregation.

THE GOD WE WORSHIP

We are here as a worshiping assembly. The God that we worship, my brethren and sisters and friends, is a God of love, a God of mercy, and a God of power. The God that we worship is the God of the Bible, as set forth in King James' translation; he is the God of Adam and Eve, who were in the Garden of Eden; the God of the three great patriarchs, Abraham, Isaac and Jacob; the God of Moses; the God of Elijah and of Isaiah, Ezekiel and Jeremiah; the God of Jesus Christ who came in the meridian of time; and the God of his apostles. Furthermore, the God that we worship is the God of Joseph Smith, the modern prophet.

This Holy Being that I speak of is a God of body, parts and passions, as clearly and definitely described in holy writ, because we are told that man is in the image and likeness of God, hence God is in the image and likeness of man. Joseph Smith so declared him to be, for he saw him in a great vision. This God is comprehensible. He falls under the senses. There is something substantial about him, something that you can easily realize; but a God without body, parts and passions, I take it, cannot be comprehended.

A GOD OF LOVE

God is a God of love. Listen to these words by St. John:

> "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.
> "He that loveth not, knoweth not God; for God is love."

Now, isn't that a wonderful statement, that we cannot even know God without exercising this tremendous principle of love? He is love, and if we shall come to understand him and comprehend him, it must be in part through this glorious attribute.

Jesus said to his disciples:

"Love one another, and if you love me ye will keep my commandments. If you love not one another you are not my disciples."

So that love exercised a mighty influence in the life and work of the Savior and in that of his disciples.

The greatest manifestation of the love of God, I take it, relates to the atonement, for we are told, in the gospel of St. John:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

It seems to me this was a very wonderful expression of God's love for the children of men.

THE FAMILY OF GOD

We understand, from the scriptures, that Jesus Christ is our elder brother. If that be the case then we are his younger brothers and younger sisters; we belonged to a great family before we came into the world. It was the family of God, for Jesus said: "When you pray, say our Father which art in heaven." Our Father is there, and we believe that we have a mother there. That thought was beautifully expressed in the hymn that the choir sang this morning. I think you will agree with me that it is a very wonderful thought indeed. At least it is interesting and worthy of profound consideration.

"I had learned to call thee Father,
Through thy spirit from on high,
But until the key of knowledge
Was restored, I knew not why.

"In the heavens are parents single?
No, the thought makes reason stare.
Truth is reason. Truth eternal
Tells me *I've a mother there.*"

To say the least, if we are led to believe that we have a Father in heaven, I think we are justified in believing that we have a Mother there. Who ever heard of a father where there was no mother?

All this means that in heaven from whence we came we were the children of our Father, his children in spirit. This was prior to the time we came down to the earth and took upon ourselves these mortal bodies. Think of it, my brethren and sisters and friends!

TREMENDOUS SACRIFICES

Surely it was a tremendous sacrifice the Lord in heaven made, when he gave his only begotten Son to die for the sins of the world, that you and I might be redeemed, that all the world who would receive the truth might be saved in the presence of God.

Abraham was called upon to make a similar offering, in a lesser degree, when he was told to offer up his son Isaac as a sacrifice unto

God. It must have been a most terrific ordeal. How could he bear it? Well, we don't know just how he could bear it, but we know that he did bear it, and we know that he was obedient and answered the commandment and undertook to carry it out because the Lord had demanded it of him. The evident purpose of it was to test his faith, to try his very soul.

A GOD OF MERCY

God is a God of mercy. We are told in the Book of Exodus:

"And the Lord passed by before Moses, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth."

Then in a psalm:

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

Then again:

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;
"To such as keep his covenants, and to those who remember his commandments to do them."

Have you remarked, as I read this scripture, that the principle of mercy that is in God, our Creator, is everlasting in its character? It is a great attribute of his character. It was so before the world was organized and projected into existence. It is a great and glorious virtue in every man and woman who exercises it, and it will ever continue to be so in worlds without end. I repeat God is merciful, slow to anger, plenteous in mercy.

How is it with us, brethren and sisters? Are we merciful? Are we slow to anger, or do we give way sometimes to our feelings, and speak words of bitterness and words of anger, that we repent of later?

It seems to me if we are to become like our Heavenly Father—and that is most desirable—then we must exercise these glorious virtues,—the power of love, the power of mercy.

A GOD OF POWER

Now remember also that the God we worship is a God of power. There are many examples of this. We have seen it in our own lives. We have become cognizant of it in our own experiences. There are many examples in holy writ. Let me give you one briefly.

The Holy Bible tells us that upon one occasion in ancient times Sennacherib, the king of Assyria, came up against Hezekiah, the king of Judah. He came up with his captains and a great army. His purpose was to take possession of the fenced cities of Judah, and to war against the children of Israel. Now, mark you, the difference between this heathen king and Hezekiah, the king of Judah, a servant of the Lord.

Sennacherib came in the pride of his heart and in an arrogant

boastful manner. He notified Hezekiah that he was coming, and warned him to be ready to surrender.

KING HEZEKIAH'S FAITH

What was the attitude of Hezekiah, a man of God, a man of faith? Did he sit down and cross his hands and wait for the Lord to come and deliver him and his people? No, he didn't. He believed the Lord could do it. He believed the Lord would do it, but he at once instituted proceedings of defense. He gathered his people together. The record says he strengthened himself. He built up all the walls that were broken down and raised them up to the towers, and repaired Millo in the city of David, and made darts and shields in abundance; and he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spoke comfortably to them, saying:

"Be strong and courageous. Be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:

"With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."

And the people rested themselves upon the words of Hezekiah, king of Judah. Mark it. The people were composed, and their feelings were calmed and they rested upon the words of Hezekiah, *after preparing for defense*. Hezekiah realized that faith without works is dead, being alone.

SENNACHERIB'S BOASTFULNESS

Soon after came the great heathen king. He made light of the God of Hezekiah, held him up to ridicule, reviled him, and said, in substance, to Hezekiah:

"Thinkest thou that thy God will deliver thee from my power? Why, all the gods of the heathens in the land with whom I have warred have submitted to my rule and to my authority, and think not that the God of Israel, or your God, will deliver you."

And his servants spake yet more against the Lord God, and against his servant Hezekiah. He also wrote letters to rail on the Lord God of Israel and to speak against him, saying:

"As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the god of Hezekiah deliver his people out of mine hand."

Then they cried with a loud voice to the people of Jerusalem that were on the walls, to affright them and to trouble them, that they might take the city.

JUDAH'S DELIVERANCE

Now, brethren and sisters, under those distressing circumstances

what did Hezekiah do? After he had prepared to defend his country and his liberty he prayed to the Lord, and "for this cause Hezekiah, the king, and the prophet Isaiah, the son of Amos, prayed and cried to heaven." Don't you think, after he had taken every means to defend himself and his people, that that was the proper time and a good time to cry unto the Lord, and to cry unto him in faith? What was the answer? Well, this is what it was:

"Thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

"By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

"For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand."

Think of it—one hundred and eighty-five thousand—slain by the Angel of God in one night.

"So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh."

OUR PROTECTION

Now, brethren and sisters, in conclusion let me say to you, with this wonderful example before us, and other things that we are familiar with, if we will keep the commandments of God and serve him, as Hezekiah served him, he will reach forth his powerful arm and lift us up and strengthen us and deliver us from our enemies, just as he has done up to this very moment. Never, in all the history of this people, covering a hundred years, were the Latter-day Saints more powerful, more influential and more numerous than they are today. I say to you great is their faith, and there is power in faith.

God bless you, in the name of Jesus Christ. Amen.

ELDER ALMA G. BURTON

Former President of the Tahitian Mission

My brethren and sisters, I assure you that I feel weak in occupying this position; and I, like the others who have gone before me, ask that I may have an interest in your faith and prayers while I stand here.

While sitting in my seat, and looking into the faces of these men who are on the stand, looking over this vast audience of saints, listening to the very remarkable, inspiring, and interesting testimonies that have been borne, I experienced a most peculiar feeling of comparison, a feeling that was mingled with sympathy and with thanksgiving.

My thoughts went back to the last annual conference of the Tahitian Mission, at which I presided. The saints were there gathered from many islands of the sea, some of them coming hundreds of miles,

and some even a thousand miles to attend that conference. They were there for the same purpose that we are assembled here today, to receive instruction, admonition and inspiration in their work in the gospel. They do not have the opportunity of listening first-handed to our beloved President of today, and to the presiding authorities, but they are trying in their humble way to fulfil their duties, to magnify their callings and their priesthood. As I sat here with joy in my heart for the many good things that have been told to us, my sympathy went out to those people, to that portion of the house of Israel who are not so fortunate as we who can assemble in this great building and listen to the words of God.

I bring to you today, my brethren and sisters, greetings from the people of the Tahitian Mission. I trust there is in your hearts a prayer for their success as well as the success of the saints who are scattered throughout the different missions of the world. It is with pleasure that I report to you that with the very humble and faithful efforts of our elders, we are making good headway in that mission. During the past three years we have had an increase in baptisms of over a hundred per cent each year. Our tithes have shown a great increase. We have also had an increase in attendance at sacrament meetings and in faithfulness to other duties throughout the Church.

Our principal efforts, however, have been with the young people. We have been successful in organizing Improvement Associations in many of the different branches of the Tahitian Mission. We have realized the importance of giving to these young people a knowledge of the gospel, that they, in turn, may fill the positions occupied once by their fathers and the older saints who have passed on before them.

The condition of the people in general is good. We find that they are striving to pay an honest tithing. They are striving to live the gospel. They are striving to keep the commandments of God and to live the Word of Wisdom, that they may grow nearer and nearer to God. We have not had the privilege of preaching the gospel by radio, but we do have a publication of large circulation, and through that means have been able to reach many persons and homes we could not otherwise have reached.

The most effective method of preaching the gospel throughout the islands is by personal contact. Perhaps many of you do not know that the Tahitian Mission includes the entire group of the Society Islands—a great number of islands scattered over a vast expanse of water,—and as our elders travel to and fro to the different branches they live with the native people, they come in personal contact with them, and they teach them how to live family life, how to pray, how to live near to God, how to magnify their offices and callings in the Church.

My brethren and sisters, I have found in my experience that one of the most encouraging and inspiring things for an elder is to have a letter from home that encourages him in performing his duty, in living nearer to God.

In the remarks in our priesthood meeting last evening the fathers

were asked to be more chummy with their sons. I want to take this opportunity to ask the fathers and mothers not to fail to put in their letters to the boys encouragement to live near to God, and to fulfil faithfully their duties. It will go a long ways in helping the boys in our mission, and I think it will in all the missions of the world.

I am grateful, my brethren and sisters, that I have had the opportunity of going into the world to preach the gospel of Jesus Christ. I am thankful for the opportunity I have had of serving with your sons and your daughters who are in the Tahitian Mission. I love them. I honor them for the courage and faithfulness they have shown in carrying the gospel message, the message of salvation, to that people. I have traveled with the boys on the sea. We have been in storms. We have been in hard circumstances, and I want to tell you, my brethren and sisters, that I am not a doubter regarding the youth of Zion. I think that the boys of today have just as much courage as those of other days have had. I have seen the boys when they had to meet situations, when it took men of courage to meet those situations, and our boys in the islands of the sea, and no doubt throughout all the other missions of the world, are successfully handling those situations every day.

I bear testimony to you, my brethren and sisters, that I am thankful that I am a member of the Church of Jesus Christ of Latter-day Saints. I know that God lives. I know that Jesus Christ is the Son of God, and that the gospel of Jesus Christ has been restored to the earth in the latter days. I know that the power of the priesthood has again been given to us, and is operative on the earth in this last dispensation; and I know that the same power of the priesthood is operative out in the mission field as is operative here in Zion.

I bear testimony to you, my brethren and sisters, that I know that President Grant is a prophet of God, called to preside over the Church in this particular time. I am thankful for the association I have had with the President and with the presiding authorities, while laboring in the mission field, which has been mostly through letters. I have received some very fine encouragement, and I have learned to love them and honor them as men who are called of God. I trust that I may live true to the covenants which I have made in this great Church.

In closing I wish to call attention to remarks that Paul, the great apostle of old, who knew Jesus Christ, made. He said:

> "Woe is unto me if I preach not the gospel."

Do we realize the importance of the message which is left for us to carry throughout the world in this dispensation? Paul realized it in his time, and he said:

> "I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
> "To them that are without law, as without law, * * * that I might gain them that are without law."

That is the thing that we are trying to do in the mission field.

We are trying to win the people over, to give to them the message that the gospel has for them. The Gospel of Jesus Christ of Latter-day Saints teaches us to love the Lord with all our heart, and our neighbor as ourselves. How can we love our neighbors as ourselves, except to give unto them the happiness and the joy which comes to us through the gospel of Jesus Christ, which has been given to us in these latter days? I trust that the Lord will bless us all to that end, in the name of Jesus Christ, Amen.

The choir rendered the anthem "Inflammatus," solo part by Sister Laurinda P. Brewerton.

Elder Ralph B. Keeler, President of the Juarez Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The closing session of the Conference commenced promptly at 2 o'clock p. m.

President Heber J. Grant presided.

The hymn, "Praise to the Man who Communed with Jehovah" was sung by the choir and congregation.

Elder James L. Nielsen, President of the Moroni Stake, offered the opening prayer.

A sextette, assisted by the choir, rendered the anthem, "The Heavens are Telling."

PRESIDENT HEBER J. GRANT

I have a telegram from Brother James L. Dunford, announcing that he and others are enjoying the conference proceedings as they are received by radio at Paris, Idaho.

I have a telegram from the Idaho Falls stake presidency announcing the death of Patriarch Robert L. Bybee, who passed away yesterday at the age of ninety-one years. He was one of the early pioneers. The funeral will be held Monday.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy and President of the Temple Block Mission.

I have enjoyed this conference. It has given us the spirit of the Psalmist when he exclaimed: "Unto thee, O Lord, do I lift up my soul."

Reference has been made to the work of the missionaries on this block. This is an important mission, and the twenty brethren and

sisters, who come to help us meet the strangers within our gates, are doing a fine work—a work that is noble and true. They meet all people with a Christian-like attitude of mind. They love people, and that is why the tourists see that our message is one of love. If we can always keep here the spirit of Jesus Christ our Lord as expressed by the beloved John: "God so loved us, we ought also to love one another," then people will partake of the spirit of truth.

We receive many letters expressive of the gatitude of the strangers who come to visit us. A famous Japanese educator recently spoke of our hospitality, and among the things he said was that on these grounds he felt the spirit of Christ. I am very thankful for this; and very grateful that we have brethren and sisters working here who know the true service of the Master.

We may surely say that it is to a large extent through such men and women that the Spirit of God kindles the fire of divine love and the longing for divine knowledge in the hearts of others.

Mormonism recognizes that in this great age of new thought and progress, the power of the Divine is in the living present. The religion of Jesus Christ our Lord gives us power to distinguish between the true and the false; the eternal and the temporal; spiritual substance and human opinion. Our great mission is to advocate an understanding between religion and the civilization of to-day; and we must never fear to advocate the four great fundamentals of religion that we solemnly believe to be true. These are as follows:

First, "God created man in his own image, in the image of God created he him." We are gods in embyro. The human mind is infinite in its power to progress. In one of the finest passages of our great world-poet Shakespeare, he gives us his conception of the grandeur of the human mind when he writes:

"What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving, how express and admirable! In action how like an angel! In apprehension how like a god!"

The second point that is fundamental to Mormonism is that Jesus Christ died for you and me. He atoned for the sins of the world and gave us eternal life. In the Book of Mormon we have these words of the prophet Helaman:

"Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them.

"And now my sons, behold I have somewhat more to desire of you, which desire is, that ye may not do these things that ye may boast, but that ye may do these things to lay up for yourselves a treasure in heaven, yea, which is eternal, and which fadeth not away; yea, that ye may have that precious gift of eternal life, which we have reason to suppose hath been given to our fathers.

"O remember, remember, my sons, the words which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world.

"And remember also the words which Amulek spake unto Zeezrom, in the city of Ammonihah; for he said unto him that the Lord surely should come to

redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins.

"And he hath power given unto him from the Father to redeem them from their sins because of repentance; therefore he hath sent his angels to declare the tidings of the conditions of repentance, which bringeth unto the power of the Redeemer, unto the salvation of their souls.

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation."

Through Joseph Smith, the priesthood has been restored in this day for man's salvation. This gives the Christian religion a new life force, and it becomes a demonstration in this modern day of divine life. It calls forth new activities in man, and is in keeping with the general development of humanity. We are expressing a divine—a very divine and vital truth—when we say that the priesthood of God was restored in this age by John the Baptist and Peter, James and John. Therefore our task is a great one, for mankind must come to think of religion otherwise than they think of it today. We may feel then with the great writer Fichte: "We should rejoice at the sight of that vast field which we are called to cultivate, and rejoice that we feel strength within us, and that our task is endless."

Then there is the fourth great point of the Christian religion that "The Lord God hath prepared his throne in the heavens; and his kingdom ruleth over all." We are working for the establishment of God's kingdom upon the earth. No nobler purpose could be in the hearts of men; no greater motive could ever move them. With these principles, we shall be able to work out the highest principles of morality, for faith in God and his work is the true basis of morality.

I think we are held responsible for a rich creative work. One may call the principles I have cited old or new as one will. The question is whether they are true or not. I think that such ideas and ideals have always been common to man and have been expressed in different ways. There are today far more forces working—consciously and unconsciously—towards the goal of the Kingdom than we realize. These principles are not gained from books nor from experience, but from our contact with the Spirit of God which Jesus taught us could be done. So the simple truth of God's kingdom and man's divinity remain forever and ever.

In closing, let me read to you the words of Adolf Harnak, one of the world's great scholars:

"It is religion, the love of God and neighbor which gives life meaning; knowledge cannot do it alone. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense for it. But to the question, Whence whither, and to what purpose? It gives an answer today as little as it did two or three thousand years ago. It does indeed instruct us in facts; it detects inconsistences; it likens phenomena; it corrects the deceptions of sense and idea. But where and how the curve of the world and the curve of our own life begin, and whither this curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on the sum-

mits of our inner life shine out as our highest good, nay as our real self; if we are earnest and courageous enough to accept them as the great reality and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search in strenuous and patient service, for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, whom Jesus Christ called the Father and who is also our Father."

Amen.

PRESIDENT CHARLES W. NIBLEY

This has been a most glorious conference. I have been coming to this tabernacle for sixty years. In the year 1869 I sang with a choir from Brigham City, in this tabernacle. Never in all that sixty years have I seen such a great multitude of people in this building and outside on this block as there is today. Zion is growing.

We have every reason to rejoice in the work of the Lord. We have been blessed during this conference with splendid weather. As a matter of fact we have a great deal of good weather at conference time, even if it is the stormy period of the year. But how beautiful this day and the two days preceding it. Could you find anywhere else in all the world, my brethren and sisters, such a delightful country to live in, with this rarefied atmosphere—three quarters of a mile above the sea level, and yet breathing salt sea air? No such atmospheric combination exists elsewhere on the known globe, because if you get salt air anywhere else in the world you must go to sea level. So here we have a most marvelous combination which is best for vegetable life, for animal life, and for human life, making it the best country in all the world. That which was a desert and a wilderness eighty-three years ago, behold what the Lord has done!

THIS IS ZION

The people have been blessed of the Lord in very deed. This city is a marvel of beauty all through the summer. As I ride around this city, I gaze at it with wonder, with admiration. I have said in my heart a hundred times, where in all the world is there a more beautiful place than this? Beautiful indeed, beautiful for situation, is Zion. This is Zion here in these mountains. Zion in the largest sense is perhaps North and South America. Zion is in Jackson County, as we heard this morning, but here also is the Zion of our God, the mountain of the Lord's house, as President Ivins read from the prophecy of Isaiah, which I will repeat, for it is good to hear: "And it shall come to pass in the last days that the mountain of the Lord's house"—I take that to mean the headquarters, the chief part of it though not all of the Lord's house, for in the Book of Mormon, First Nephi, 14th chapter, you can read that the saints of God should be scattered upon all the face of the earth; but the biggest end of it, as we may phrase it, the "mountain" of the Lord's house "shall be established in the top

of the mountains." And here it is; here we are; and the works that we have produced, I think, are good, they are constructive. What Mormonism has done is a credit.

This building, built here before there was any railroad within many hundred miles of here, was a marvel at the time, is a marvel now. That temple—is it not splendid? Whether you believe in the doctrines of our faith or not you must admit that as builders, as a constructive people, a people who do things and do them right, we are entitled to some credit. You can see that in a material way our works are good, are they not? No sane man, unless prejudice has blinded him—and then he isn't sane —could say otherwise. The works speak for themselves; and the doctrine of the Church, the faith of the people, has produced this kind of works. Therefore that which produces these good things must, of necessity, be good itself, for an impure fountain will not send forth pure water. The tree is known by its fruit. Look at this block. Where will you find anything prettier in the world than this Temple block, kept up at the expense of the Church? We don't ask anybody to help us pay the expense. The Church pays it. Your tithes help to pay it, and it is a good work. Hundreds of thousands of people every year come here with a feeling in their hearts, and say, "Won't you please tell us something about your religion?" They come and ask for it. Why, here is the chance for the greatest missionary service in all the world. I don't think we quite appreciate the opportunity that we have here. And the men and women who have served here, and are serving, we owe them our thanks for the good work that they are doing—men like Brother Joseph Peery, who has given so many years of service free—in fact, everything here is free. These organ recitals every day—free. There isn't somebody standing around at every corner with a hat or a tin cup to take your money, or to beg for money. I have traveled over the world. You missionaries, you who are here by the hundreds, you know what you find in the world. It is pay, pay, pay. Well, here it is free, free, free; free organ recitals, free choir. I want to thank Brother Anthony Lund and the choir for their splendid work. They come here Monday afternoons at 4 o'clock, and if you will turn on your radio you will hear this wonderful choir. It is heard all over the United States. We have had letters from Long Island, from New York, from Washington, from all around the surrounding country: "We heard the choir, we heard the organ, and oh, it was so good." That is all free. I want to thank those who employ the members of the choir, the merchants and others, who release them long enough to come here for a half hour on Mondays and sing, and do a good missionary work. It is all free, and it is different from anything else in the world. I am proud of it. I am proud of what has been accomplished.

A POOR MAN'S CHURCH

This Church is just what the Lord intended it to be—a poor man's church. Of course, it is also for the rich, if the rich choose

to come; but it has been built up by the poor. That was one of the signs that the Savior gave. When John was in prison and probably quite discouraged, he sent one or two of his disciples to Jesus, asking this question: "Art thou he that was to come, or look we for another?" And Jesus said to those two: "You go back and tell John the sick are healed, the lame are made to walk, the dead even are raised"—because he had power to raise the dead—and as a further evidence, "the poor have the gospel preached unto them."

So, in this day, two thousand of our missionaries are out in the world, preaching—to whom? Generally speaking, to the poor, because the rich haven't time to listen to them; they are too busy and secure with their money; and it is too much of a sacrifice yet to be called a "Mormon." It is not so much as it was fifty years ago, not by a long way, but it is still a sacrifice to give up family connections and wealth, to come and throw in their lot with the Latter-day Saints. The rich, as a rule, will not do it; but with the poor, it is different. Who were your fathers and mothers, all of you? Scarcely one that was not of the poor. I say that we get one thousand converts who are poor, where we get one who is rich. However, let us not overlook the fact that they are poor in worldly goods only. They are rich in spirit, rich in faith. They are the Lord's poor, and he loves them. They do not come from the dregs of society, but are of the highest type of manhood and womanhood.

So the gospel in this day as was the case in the days of the Savior, is preached to the poor. The poor have the gospel preached to them, and it is the gospel of Jesus Christ. The poor, I want to tell you, have built up this Church. The poor are more faithful in devotion to the Church than are the rich, or those who are comparatively rich. That poor widow in your neighborhood, whom you know, probably washing for a living, has a son on a mission, helping to support him. She is the kind, and those like her, who are really sacrificing for this work. How much do you sacrifice? How much real sacrifice do we, who are better off, make for the work? Not so very much, because what we give we don't feel, and the reason that we don't feel it very much is because we don't give very much, in proportion to what we have. But the poor—that poor emigrant girl in your ward, who is there at fast meeting, bearing her testimony, probably in broken English, her tithing is in the hands of the bishop. Let me tell you she is helping to build up the Church, she is sacrificing. I take off my hat to such as those. I bow my head in their presence because they are better than I.

FOR BUILDING UP THE KINGDOM

We heard from the President of the Church that a very considerable part of the work is halted because of the lack of missionaries. With the call for missionaries comes the call for meeting houses. It is different from what it was in the world a while ago. People want to hear about Mormonism now and they want a decent place to come to that they may hear about it. So that takes a great deal of money,

and we need ten times more for that same work of the Lord; not for me, not for President Grant, not for the authorities of the Church, but for the building up of the kingdom of God. We need ten times more. And let me say, if you and I and all the rest who are well-to-do—if the entire membership of this Church, paid their tithes honestly, there would never need to be another call on the people for anything in building up the kingdom of God. The law of the Lord has provided all that would be needed. But we don't fully observe the law. We don't contribute the means that we promise, and that we are under obligation to do. Brother McKay, in the first day of conference, called attention to that very point, that you are under covenant, I am under covenant, to keep that commandment. I know some of the brethren will say: "I don't know that I have promised to pay tithing." Oh, yes you have; yes, you have. Every Sunday, if you go to fast meeting or sacrament meeting, you promise it, clearly, definitely, if not gladly. You should do it gladly, for before you eat that morsel of bread symbolizing the body, the death, burial and the resurrection of Jesus Christ, a prayer is offered, in which you make the pledge, "that we may witness unto Thee, O God the Eternal Father" —that is a pretty solemn pledge, brethren and sisters—"witness unto thee, O God the Eternal Father, that we do remember him, that we are willing to take upon us"—willing, mind you—"willing to take upon us his name,"—and what else? "And keep his commandments which he has given us." Isn't that a pledge? Isn't that your promise? Well, we haven't kept it. We don't keep it. And so the Church hasn't means enough to help carry on and build up the work of the Lord.

Here is what the Lord says about the poor. It is in the Doctrine and Covenants, Section thirty-five:

"And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand."

Then again, section fifty-six:

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—The harvest is past, the summer is ended, and my soul is not saved!

"Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

"But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

"For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

"And their generations shall inherit the earth from generation to generation, for ever and ever."

IN THIS GOODLY LAND

Those are the promises made to the poor. We, descendants of the poor, are placed in this wonderful, goodly land, with riches, with

abundance; and yet we are so stingy, I was going to say. Our hearts are not what the Lord would like them to be, for the Lord loveth a cheerful giver, not a stingy giver. It will not bring so much blessing if it is given niggardly.

I recall hearing Brother Golden Kimball tell of his father, who happened to come into possession of a very fine horse, a beautiful horse, and the boys thought they needed it; whereas he, Brother Kimball, thought he had better pay it in on tithing—for we used to pay in kind, in those days, when there wasn't any money in this country; wheat was paid, and butter and eggs, cattle and sheep, and everything that was produced. Well, this was a beautiful horse, and the boys thought they ought to keep him. Finally Brother Kimball had to say: "You take that horse right down to the bishop there in the tithing office, before my heart puckers up."

Well, we figure out how little we can pay, and our hearts "pucker" up, and we don't keep the covenant, the pledge we make every Sabbath day at the sacrament table. And yet I don't want to scold. Rather I want to bless; it is in my heart to bless, to bless the faithful workers, for after all, are we not the best people in all the world? I don't want to be associated, here or hereafter, with any other kind of people than my own. They are good people.

SIGNS OF THE TIMES

I see the signs of the times that have been pointed out to you and those who try to watch for them. Brother Young has mentioned Ramsay MacDonald, Premier of the British empire, coming over here to talk peace, to try to help to bring peace to the world,—blessed peace! Herbert Hoover, the farmer's son, grown up from a poor boy who had to work his way through school, standing at the head of the greatest nation on earth, and Ramsay MacDonald, one of the poor, the poor exalted, meeting there this day in those Virginia hills and talking things that are of most momentous concern to the whole world. I bless the Lord for them. As far as I have authority to bless—and I have, as an elder of the Church—I bless Herbert Hoover in the great effort that he is making now, and I bless Ramsay MacDonald, and ask God to bless them, that they may do that which makes for righteousness.

BLESSINGS INVOKED

In the president's office the other day, when Ramsay MacDonald was landing at the pier in New York, we turned on the radio—wonderful radio—and we could hear the whistle of the steamship blow; we could hear the tumult and the shouting and all the rest of it, the bands playing; and after they got up to the city hall we heard Ramsay MacDonald's rich, Scotch voice; he rolled out his r's when he said: "We want to bring peace to the wor-rld," and I enjoyed it. It was music to my soul, and I said in my heart and soul, "God bless you." I say it now before this congregation. By the power and authority of the

holy priesthood that I hold, I bless the President of the United States and the Premier of Great Britain, that God Almighty may give them success and blessing from the Lord.

I bless you, my brethren and sisters, by that same power and that same authority, that our hearts may be opened to the work of the Lord, and that we may not fail in keeping the covenants we make.

I bless my brethren here on this stand. I want to say here that with the General Authorities of the Church I don't believe there ever was a time in the history of this Church when there was more unanimity, more of fellowship, more of real effort, so far as we are able to put effort forth. There may have been greater men; doubtless were; but for real united effort, united strength, and the power of God, never has there been, in the history of this Church, a more united band of brethren than the General Authorities of the Church are this day. I glory in it. I quote with pleasure the prophecy made, I think by Isaiah, when the Lord should bring again Zion, and he is bringing it now.

"Thy watchmen shall lift up the voice; with the voice together they shall sing; for they shall see eye to eye, when the Lord shall bring again Zion."

That is the condition today. I bear witness of it. I bless the President of this Church for his integrity, for his humility and meekness and power. I bless his counselors, that they may be helps to him; also the Twelve, and the Patriarch. I bless the Patriarch with all my heart, that he may be healed. I bless the Presidents of Seventies, the Presiding Bishopric, and all you presidents of stakes, and bishops of wards, and every faithful worker, male and female. I bless you sisters, who so nobly and efficiently direct the splendid labors of your organizations. You are not stingy like your husbands are. I mean it. You are not that kind. You give more freely. God bless you. I bless you all in the name of the Lord Jesus Christ.—Amen.

ELDER JOSEPH L. PETERSON

Former President of the Danish Mission

This, my brethren and sisters, is the biggest thrill that I have ever experienced. To gaze over this vast audience is an inspiration and an opportunity of a lifetime.

I bring you the love and greetings of the missionaries and saints in the Danish Mission. This mission is probably one of the smallest in the world, but I can assure you it is a live mission. It is the second oldest mission in Europe; and in this small country of Denmark there have probably been more converts, according to the population, than in any other country in the world. Thousands have embraced the gospel, and there are still thousands that are waiting to accept it.

I can assure you, my brethren and sisters, that the missionaries in that mission are performing an excellent work. They are not idling

their time away, nor neglecting their calling. I can assure you that they are enjoying the spirit of their work. Many of these elders have spent as high as two hundred and ninety hours in a single month tracting from door to door—more than ten hours per day. They are all enjoying the best of health. The saints are active. We have auxiliary organizations in practically all the branches of that mission. They are all functioning and doing a splendid work.

Through the kindness of the First Presidency we have disposed of our old mission property, Korsgade No. 11. This place, which has been owned by the Church for a great many years has outlived its usefulness. We have now secured, through the aid of President James E. Talmage, one of the most beautiful sites in the wonderful city of Copenhagen. Strenuous protests were made by the clergy, not only to the Bank of Copenhagen who sold us the property, but also to the city council, to thwart or to hinder the granting of a building permit, but in all cases these protests were turned down. At the time the protest was made to the city council in Copenhagen by the clergy, headed by the Bishop of Seeland, they informed the council that we were not Christians, that we were heathens, and had no right to own property or erect a church in that city. One of the councilmen arose and stated that he thought it would be a splendid idea to have these heathens come within the shadow of their church, so that they could be converted. Our building site is directly in front of one of the large Lutheran churches in that city.

I would like to make an appeal to you parents of Scandinavian ancestry, to urge your sons to take missions or accept missions to Denmark. I can assure you that they will be kept busy, that they will enjoy their work, that they will get just as much, and possibly more experience than in any of the missions to the south of that country.

I trust that you parents will also be very considerate as to the sending of money to your boys. Rather send them an extra letter than too much money. The more money you send, the less efficiency will take place.

I bear you my testimony, my brethren and sisters, that I am proud of that country, proud of the work that has been performed in that land. I have a testimony of the gospel. I know that God lives, that Jesus Christ is the Son of God and the Savior of the world. I know that Joseph Smith was divinely commissioned to again establish this work upon the earth. I pray that we may all strive to do our duty as members of this Church, and I do it in the name of Jesus Christ, Amen.

ELDER JOHN P. LILLYWHITE

Former President of Netherlands Mission

I stand here today in the midst of one of the greatest revelations that God could give of the divinity of Mormonism. As I gaze into the ten thousand or twelve thousand faces of those who are sitting in this

audience this afternoon, I see the manifestation of God's hand in gathering his people together in these latter days. You men and women have received the gospel of Jesus Christ. Its sweet influence has touched your souls, and has made you happy; it has made you rejoice in the day in which you live; and it is in fulfilment of the words of the Savior to the prophet Joseph Smith in this last dispensation, when he said:

"Blessed are they * * * who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength."

Surely this word has been fulfilled in the presence of these everlasting hills. The men and the women gathered out from the various nations of the earth, poor men and poor women, as we have heard today from President Nibley, have been made rich; first, in their souls, by the mellowing, sweetening influences of the gospel of the Son of God; and then, by reason of their faithfulness and the keeping of his commandments, they have been made rich in their store-houses. They have received from the earth in abundance, as the Lord promised to those who would keep his commandments:

"And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me."

This promise has also been fulfilled. There is no organization in the world today that has received more revelation, more blessings than the Church of Jesus Christ of Latter-day Saints. You are witnesses to the fulfillment of these promises. Glorious is this organization. Every man and woman, every boy and girl, has a place in this wonderful Church; a place for development, for growth, aye, for the perfecting of their characters, if they will be obedient to God's laws.

"Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength, and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal, neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit."

This sacrifice is not too great for you nor for me. God does not ask of you that which you cannot give, but it is within the power of every man and woman to offer unto him a broken heart and a contrite spirit; and in return for this sacrifice he promises to reward with blessings and with commandments not a few, and that the earth shall bring forth in its fulness.

I love the gospel, I love to bear witness to the truth; for God has let me know, through the inspiration of his Spirit, that Mormonism is the gospel of his Son, and will perfect every man and woman who is willing to keep and obey his commandments.

I am thankful for the privilege I have had of laboring in the

mission field, thankful for the splendid men under whose direction I have labored: President Grant, President Nibley, and President Ivins, of the First Presidency; President George Albert Smith, President Orson F. Whitney, President David O. McKay and President James E. Talmage. I call them presidents because they were so and are so to me. I have enjoyed their acquaintance and the wonderful influence that has come from them into my life. I have been with them, and I have never heard them say one word nor have I seen them perform one act but what was elevating, but what would make me better, and other men better. And I can say the same thing of the other brethren who have been and who are laboring as the General Authorities in this Church. God bless them, and keep them happy in his service.

I bring you greetings from President and Sister Widtsoe. They asked that we convey to the brethren and to the saints their good will and their love. They are wonderful people, and are wielding a tremendous influence throughout the European Mission. They are loved by all the saints and by the missionaries, and they are doing a great deal of good, as these other presidents have done.

I bring you greetings from the saints and the missionaries in Holland. They are splendid people. There are no better upon the earth,—men and women who are willing to serve God and keep his commandments. The Dutch people are kind to the missionaries. They are kindly disposed towards the gospel. They open their homes and their hearts to its influence. Many of them are accepting the gospel. I congratulate the fathers and mothers who have sons in that mission. They are wonderful young men. We have labored with them. We have lived with them. We love them. Yes, we love them as our own children. Their success is our success; their joys are ours. God bless them for their faithfulness, for they are faithful. There is a wonderful spirit prevailing in the Netherlands Mission, a spirit of brotherly love, of kindness one toward another, of mutual helpfulness and benefit; and the saints are being blessed in all they do, as well as the elders.

May the Lord help us to be faithful, and keep his commandments. When we partake of the sacrament let our hearts and hands be clean and pure, and let our testimonies and our obedience be as firm and implicit as our declarations; for I hold that a man's testimony of the gospel is no stronger than his obedience unto its principles.

God bless us, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I dislike very much to limit the brethren, but we still have four speakers that we would like to hear from, we have the authorities to present, and I would not object to having two or three minutes left for myself.

We had three most splendid testimonies from our sisters, all three of whom occupied a total of eight minutes between them. A very fine example,

ELDER JOHN G. ALLRED

Former President of the North Central States Mission

It is an honor to any man to be called to preside over a mission of the Church. From such a position there comes a joy and happiness that can be received from no other source. About four years ago I was called to preside over the North Central States Mission, as its first president, and I had the joy and happiness of my life in that labor.

I have been thinking today that if Mormonism is true there must be an abundance of evidence of it; and I would like to give just briefly, if I may, an evidence to me of the divinity of this work. This Church has been organized now nearly a hundred years. During those hundred years we have been sending missionaries to every part of the civilized world, and these missionaries have been largely young men and women who were unsophisticated, untrained, and unlearned, pertaining to the religions of the world. It has been estimated that we have sent into the mission fields between sixty-five and eighty-five thousand men and women during that period of time, and so far as I know, there has never been a single case where a missionary, young or old, has written back or sent word, "I have found something in the world that is better than you sent me out to preach. I am leaving the service of this church and joining another institution." I think there never has been a single case of that kind. If there has been, I have never heard of it. How is it, if Mormonism is not the divine truth, that these young men and women go out and meet the learned preachers of the day, and are not won away from their religion?

I want to testify today that I come back to Zion with my heart full of gratitude to my Heavenly Father for my standing among this people, for my faith in this great latter-day work, and that I have found nothing in the world that has been any inducement whatsoever to me to leave the faith of my people and identify myself with any other work.

I want to leave the rest of my time, if there is any, to President Grant. God bless this work, with him at the head, and all who labor with him in this service, that this work may be consummated as God intended it should be, through the faithfulness of this people, in the name of Jesus Christ. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

This is a surprise but I suppose it should not be.

I am happy in the performance of my duties as a missionary. As Brother Allred spoke I could not help but think that I was never busier or more intensively occupied in my life. But the joy that has come to me in that labor of love, is greater than that realized in any other undertaking.

This is a glorious work! It is my privilege to labor with a splendid band of young missionaries, who have been an inspiration to me, especially as I have heard them report their labors in the mission field. I have felt that their experiences are similar to those of the seventies in the days of the Savior. When they returned and reported to him their labors and what they had witnessed, he said: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

These young people are not wise in this world's learning, or experienced; they are youthful, inexperienced, frequently uneducated, and crude, but enjoying an experience and receiving an education superior to that obtained anywhere else. We value the privilege of educating our children in the great universities of the world, preparing them for life's duties; but is it not far more important that they should be prepared both for this life's duties and those of the life to come, the eternities?

It is the greatest university training, to be thus divinely inspired, guided and educated. It is more than what people call religious training. There is in it also a most practical training for life's secular duties as well. It develops more than any college work will, initiative, self reliance, leadership, moral character, virtue, love of fellowmen, and above all the love of God, and a knowledge of him.

I should be glad indeed to relate some of the really marvelous experiences of these young people. The Savior said, "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." That is what these young people are learning and of which they are testifying. Many of them are able to say, with clear consciences and fervor, that they know that God lives, that he is their Father, and that Jesus Christ is their Savior.

I read the Monday morning New York papers, giving an account of the Sunday discourses of the learned "Divines" of that great city. Rarely does some one of them fail to say something indicating a need of a new or different religion. Some openly advocate, even orthodox preachers, that there must be a broad rational religion in which all can unite. In other words, that the gate should be wide, easy to find, and the way broad and easy to walk in, to eternal life.

These young people are testifying that there is "One Lord, one faith, one baptism;" that the way to eternal life is not to be so easily found, "because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Not long since that very noted preacher Dr. Emerson Fosdick, of the Park Avenue Baptist Church, one of the most noted New York preachers, said, "Religion in this country, with its conflicting creeds, is a good deal of a mess. That many people are confused over it, looking at it as a kind of jungle without a road through it, everybody knows. And thus to be bewildered about religion is to many a source of mental and spiritual agony. The wish for certainty in religion is one of the most important desires of man. We can stand having all

sorts of things shifting on every side of us, but when the solid ground itself shakes it is intolerable. Though we can welcome change in many realms, scientific, cultural and economic, when our basic ideas of what life is all about begin to vacillate, that means spiritual vertigo"—or stomach ache.

Only a week or two since Dr. Beck, in the Unitarian church, said that "Ghosts of the past are all that keep Christianity together today."

Fifty years ago or more when I was a boy, and when spiritualism was being introduced, I heard the elders of the Church say that the time would come when all of the great truths of the gospel would in some way be more or less duplicated, as spiritualism was then attempting to duplicate one of the features of the truth revealed in our time. Later came a science of healing by faith and a popular religion, its chief corner stone being healing by faith.

Not long since, in Washington, a great conclave or general convention of the Protestant-Episcopal church was held, in which there was a somewhat remarkable report made by a very dignified commission which had been appointed by that church six years before to study the merits of faith or spiritual healing. That commission consisted of a number of noted bishops and deputies, among whom were three distinguished physicians, one Charles H. Mayo of Mayo Brothers, than whom there are no more distinguished physicians. This commission, after studying the subject for six years, made report confirming what the Prophet Joseph Smith learned in a day, in which they said that, "Christian healing has passed beyond the stage of experiment and its value cannot be questioned."

Three conclusions were drawn by the commission, and the report asked the general convention to "thankfully recognize the deepening of the spiritual life of the church which had come through the growing recognition of the healing power of God."

The conclusions were, "that throughout the world spiritual healing is no longer the hope of a few, but the belief and practice of a large and rapidly increasing number of persons;" that such healing is an experience of mankind that can no longer be questioned; that while faith in any supposed remedy produces some effect, faith in God, as revealed in Christ, is followed by results which are more sure, more lasting and of a more evidently spiritual character.

What is called spiritual healing is rapidly becoming popular in many of the churches.

Today, as we are commencing to rely more than formerly upon the power of the physician, should there not be a revival among us of that deep and profound faith which has so notably characterized Latter-day Saints, so much in advance of all the churches?

I am trespassing on the time allotted me. May the Lord help us to enjoy the blessings of the glorious gospel of Jesus Christ and its work in which we are engaged and which means so much to us, is my desire in the name of Jesus, Amen.

ELDER MILES L. JONES

President of the East Central States Mission

I am happy, my brethren and sisters, in having the opportunity of reporting very briefly the activities of the East Central States Mission. I was resting quite easily for the reason that the time was passing so rapidly and there are so many to occupy it.

I am very pleased to state that during the first eight months of this year we have performed two hundred and forty-three baptisms in the new mission. From the first of September until the time that I left, about a week ago, the average would run about seventy for this month. So that you can see that we are active in that mission.

I have spent considerable time just recently in visiting the near-by settlements or branches, where I could reach them by auto, and in the latter part of the season we will make the longer journeys by rail. I have found, in visiting these branches, where mothers have traveled as far as five miles over the hills, carrying their babes, with two or three children by their side, making the journey with them. One of our beloved sisters, and her sister who was not a member of the Church, made an eighteen mile journey across the hills on horse-back to a station and took a train from there to the place we were holding our meeting. This shows to me that the faith is strong among those people, and they are living the gospel to the best of their ability.

I am very sorry to say that we have had the misfortune just recently of losing one of our most efficient missionaries, although all of them are very efficient. We haven't one in the mission who is not energetic, early and late, going wherever called to go at any time. The one to whom I have reference is a humble elder from Arizona. He, with his companion, Elder Baird, was asked to visit Edmonton county, in Kentucky. They wanted to visit a certain family belonging to the Church and leave their blessing with them, and in order for them to do so it was necessary that they cross a river. When they reached the water's edge they waited for some time, thinking that someone would come along and bring the little boat, which was on the other side, across to where they were. After waiting for some time, Elder Penn decided that he would swim the river and get the boat, come back and dress, and then he and his companion could cross to the other side. After preparing to swim across the river he turned to his companion, and said, "God bless you, Elder Baird, in your labors." Then he plunged into the water. He had proceeded a little more than half way across, when, for some cause he turned back, and almost immediately disappeared. The river at that point is three hundred feet in width and from eighteen to twenty-five feet in depth.

Word was sent to us at headquarters. My secretary and I left in a very few minutes in an automobile, and arrived at the place where the accident occurred, at about 8:30 o'clock at night. We spent the greater part of the night there, and when we discovered that we were

unable to recover the body immediately, we retired for the evening, leaving several men there to go on with the work as best they could. When I awoke in the morning there were three things that stood out distinctly in my mind. The first one was, Telephone for the ambulance to come at once; the second was, We will soon recover the body; and the third was, Tell Elder Baird to prepare himself to accompany the body to the home of Elder Fenn in Arizona. I immediately acted upon those impressions.

We had already arranged for a man and his son to make preparations for dragging the river. In the morning they stretched a line across the river some fifteen feet below where Elder Fenn disappeared, and then started dragging it. I walked along the bank a short distance, and as I gazed out over the water it was made plain to me that Elder Fenn's body lay about twenty feet below the line and about thirty feet nearer the bank than where they were making their attempt to find it. I acted upon that impression. I showed the man who was in charge the place where I knew the body was located, and after three or four casts they recovered it. From then until Elder Fenn's body was returned to his family in Arizona everything moved along satisfactorily.

My brethren and sisters, there are some things that come into our lives that require our dependence upon the Lord Almighty for guidance and direction. I have found this to be true on several occasions in the mission which I have the honor of laboring in at this time.

In conclusion I want to say to the friends of Elder James W. Price, that when he met with the accident of which some of you have heard, the doctors said that his usefulness was past. But through the faith of the ninety-seven elders and lady missionaries in that mission, who fasted and prayed for his recovery, and through the administration that he received, he was restored to his health and strength; and he is in his field of labor today, an earnest defender of the gospel of Jesus Christ.

I leave with you my testimony that this is the work of God, and I do it in the name of Jesus Christ. Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

My brethren and sisters: With all my heart I rejoice in this opportunity of expressing my pride and gratitude for the honor that has come to me of presiding over one of the missions of the Church of Jesus Christ of Latter-day Saints,—of announcing myself in full accord with all of the instructions and with the testimonies that have been borne from this stand during this conference,—and of pledging to you, my brethren and sisters, and to the presiding brethren under whom we serve, that I will do my best not to be a disappointment to you, or to them, or to our Heavenly Father whom we serve.

Will you please think of the North Central States Mission as a great block U, with one corner resting on the Yellowstone Park, where Montana and Wyoming meet; and the other on the Iowa line at the Mississippi, below St. Paul and Minneapolis; and extending north from these beginnings indefinitely; including Montana east of Great Falls, North and South Dakota, and Minnesota in the United States; and Manitoba, Saskatchewan and parts of Alberta and Ontario in Canada.

I do not know how many million people we have to work with. We have about seventy elders and lady missionaries. Since it has been said (in the Priesthood meeting Saturday evening) that we need not ask for more missionaries, except to Scandinavian countries, it may be remarked, in passing, that we are very strongly Scandinavian, President Grant. In the city of Minneapolis, our headquarters, we have a population equal to that of the state of Utah, mostly Scandinavian.

I have been all through the mission twice, since June; once with my predecessor, President John G. Allred, whom you have heard today, and Brother Ballard, of whom and for whom I may say to you, that no man ever received a more favorable introduction to a field of labor than I did to mine; and nobody appreciates that privilege and honor more. I have been through the mission again since, have met all the elders twice and have twice heard them bear their testimonies, in public and in missionary meetings. I can testify to you that they are a loyal band of workers, and that they are performing a service similar to that spoken of by all the other mission presidents.

The work in which we are engaged is the truth. This is the Church and kingdom of God. The authorities who preside over us I sustain with all my heart; and ask the blessings of our Father in heaven upon them and upon our missionary labors. It is a glorious work. I am grateful for it; and leave you my testimony, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We have a telegram from the bishop of the South Ward at Manti, stating that a great number of people have heard distinctly over the radio every word of the conference.

PRESIDENT HEBER J. GRANT

Presented the General Authorties and Officers of the Church; all of whom were sustained in their positions and callings by the unanimous vote of the large assembly, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

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Sylvester Q. Cannon, Presiding Bishop
David A Smith, First Counselor
John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-inTrust for the Church of Jesus Christ of Latter-day Saints.

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CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A William Lund, Junius F. Wells.

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Joseph Anderson

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Edna Harker Thomas, Second Counselor
with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

Notwithstanding the time has expired I am going to trespass a little.

GRATITUDE FOR SUCCESS OF CONFERENCE

I rejoice in the very splendid conference that we have had. I

echo and endorse the words of blessing for the President of the United States, for Ramsay Macdonald, for our good sisters, and for the people generally, as uttered, I believe, under the inspiration of the Spirit of the Lord, by my counselor, Brother Nibley.

I thank each and all who have taken part in this conference. It is an astonishing fact that there have been forty-three speeches made here during the conference, including the one that I am now making.

I can truthfully say that I rejoice beyond all the ability with which God has endowed me to express my thoughts, and my heart is full of gratitude for the rich outpouring of the Spirit of the Lord and his blessings that have attended us during this conference. Ever since I was a boy I have heard the statement made at the close of each conference that it was one of the very best we had ever had. To me this is one of the great testimonies of the divinity of the work in which we are engaged. We hear, year after year—I have heard from childhood unto the present time—the same testimonies, the same words almost, in explaining the gospel and testifying of it, but we never weary if our spirits are only right; and the spirit of this conference has been one of joy and peace and happiness.

BLESSINGS INVOKED

I leave my blessing upon you, my brethren and sisters—not only upon all within the sound of my voice in this great auditorium, but upon all those who are listening in. I pray God to bless every soul who is striving to do good upon the earth, every soul who is honest and upright, loyal and true to his God and to his country. May the peace of heaven abide with all the honest the world over; and particularly do I pray for the blessings of the Lord upon the Latter-day Saints. I do it all in humility and by the authority of the priesthood of the living God that I know I hold, and in the name of the Lord Jesus Christ, our Redeemer and Savior. Amen.

Solo and chorus, "The Earth is the Lord's," was rendered by Sister Jessie Evans and the choir.

The Hallelujah Chorus from "The Messiah" was rendered by the choir.

Elder Andrew Jenson, Assistant Church Historian, pronounced the benediction, and the Conference was adjourned for six months.

Professor Anthony C. Lund conducted the singing. Accompaniments and interludes were played on the great organ by Tracy Y. Cannon and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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